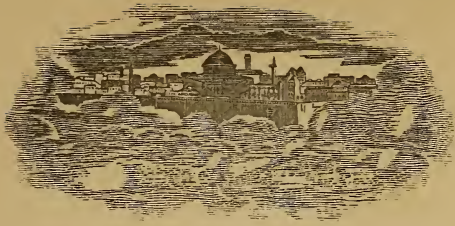


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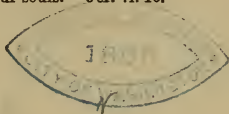
Old Way,

AND

Only Method of Salvation.

Wm. H. ...
BY S. G. RHOADS,
MINISTER OF THE GOSPEL.

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. — Jer. vi. 16.



PHILADELPHIA:
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TO

William Post, V. D. M.,

WATCHMAN ON THE WALLS OF ZION,

AND

TO ALL LOVERS OF OUR LORD JESUS CHRIST,

WITHOUT REGARD TO SECT, OR PARTY NAME,

This Volume

IS MOST RESPECTFULLY INSCRIBED.



PREFACE.

THE opinions of the people on the all-important subject of religion are various, and, in many particulars, quite erroneous and self-contradictory. One says, "I am of Paul;" another, "I am of Apollos;" a third, "I am of Cephas;" a fourth, "I am of Christ." We are forced to inquire, in the language of the apostle, "Is Christ divided? Was Paul (this one, or another) crucified for you? Or were you baptized in the name of Paul," or any other? (1 *Cor.* i. 11-13.) Is it at all surprising, that the Poet, when reflecting upon this confusion in religious matters, became disheartened, and was led to exclaim,

“What shall I do? One man will tell me this,
Another teach me that;
Whom shall I trust? My heart uncertain is,
And still inquires, What?
Of hundred different ways and views,
Say, which of them am I to choose?
What shall I do?”

Evidently we live in those “perilous times,” which were repeatedly predicted by our Saviour and his apostles, (*Matt.* vii. 15; xxiv. 24–26; 1 *Tim.* iv. 1, 2; 2 *Tim.* iii. 1–9; 2 *Pet.* ii. 1–3,) and are consequently in imminent danger of being deceived. It is, therefore, of paramount importance, that we should thoroughly understand this subject, which so intimately concerns our eternal interests, in order that we may know how to escape the numerous perils which continually surround us.

There can possibly be only *one* Way of Salvation. All others must necessarily be false. But now the inquiry arises, Which is the true one? The volume before the reader attempts the solution of this problem. The author has endeavored to clear

away the rubbish from the subject of religion, to explain and simplify it as much as possible, and to present before the reader, in a quite simple manner, the Old Way and only Method of Salvation. In addition to the numerous Scriptural proofs, he has also further illustrated and corroborated the subject, by testimonies from various Christian Denominations.

He might have multiplied the Denominational testimonies; but it would have expanded the dimensions of the work unnecessarily, and, moreover, the Denominations cited represent almost, if not quite, every shade of the orthodox Christian world. The reader will please "prove all things" by the infallible standard of God's Holy Book, and reject whatever does not coincide with its divine teachings. The author's object was not to split hair on questions of religious controversy, nor to give a critical discussion of the various Systems of Theology; but simply, to set forth and impress upon the minds and the hearts of the people, those great and

glorious truths—*which are essential to man's eternal welfare*—and to induce them to seek their salvation *only* in Christ, the Source of Eternal Life.

In regard to the literary execution, the simple language, and the style of the book in general, the author has no apology to offer, as he wrote principally for the common class of people, feeling perfectly satisfied, that, if he could make himself intelligible to them, the educated and refined, who would condescend to favor his humble production with a perusal, would have no difficulty in comprehending him. May the great Head of the Church, the true Shepherd and Bishop of souls, bestow His blessing upon this feeble effort to promote the interests of His kingdom, so that the circulation of this volume may redound to His honor and glory, and result in the salvation of many precious souls, is the sincere and earnest prayer of the

AUTHOR.

READING, PA., *April 21, 1869.*



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THE OLD WAY.

CHAPTER I.

THE OLD WAY OF SALVATION.

ONLY ONE WAY TO BE SAVED—JESUS CHRIST IS
THE WAY—THE WAY AS OLD AS THE WORLD—
DENOMINATIONAL TESTIMONIES.

THERE is only one way to eternal Life, and that way is the Lord Jesus Christ; “for there is none other name under heaven given among men whereby we must be saved.” (*Acts* iv. 12; *1 Cor.* iii. 11; *1 Tim.* ii. 5, 6.) Jesus Christ declares emphatically, “*I am the Way, the Truth, and the Life; no man cometh unto the Father but by me.*” (*John* xiv. 6.) Yes, He

is "the Lamb slain from the foundation of the world." (*Rev.* xiii. 8.) All, who have ever been saved, and are now standing around God's dazzling throne on high, attained their dignified station and exalted felicity through him. They have been saved in the same way, and upon the same conditions, as persons are saved now, or will be hereafter. (See Chap. IV. and V.) It is true, the external form of the way has been subjected to occasional variations, as was evidently the case in the different periods of the world—in the Patriarchal, Mosaic, and Evangelical dispensations—but the actual substance is immutable and eternal; for "Jesus Christ is the same yesterday, to-day, and forever." (*Heb.* xiii. 8.)

"Christ naturally sustained this threefold relation to the Church, as he is necessarily looked upon by men; his visible personality was first *prospective*, then for a brief space it was *present*, and ever after it is *retrospective*.

But this is not a religious relation; it is

chronological. He was all the while the same Christ—the same Mediator—the same Saviour. The same faith in the same Christ was always necessary. It is only from the human point of observation that he seems to present this threefold relation to the Church.”*

Jesus Christ may, therefore, with propriety, be denominated the “*Old Way and only Method of Salvation.*” † He was not, as some

* ECCE ECCLESIA.

† Some one may, perhaps, object to this appellation, and refer to *Heb. x. 20*, where the apostle speaks of “a new and living way.” The passage does not conflict with the views advanced in this work. Commentators differ somewhat in their renderings of the passage. One thing, however, is certain, that the apostle does not mean to convey the idea that the Old Testament saints were not saved through Christ, the only Mediator, but by some one else. Externally, there is “a new and living way” to come to God, as those forms and ceremonies which pointed forward to, and which were necessary before, the advent of Christ, have vanished away, and we approach him *now*, in accordance with a different, or “new” order of things. Before the personal coming and visible sacrifice of our Saviour, many of the ceremonies of the Church were typical of that event. Things

erroneously suppose, a mere man, but he had an existence previous to the laying of the foundation of the universe; for all things were created by his omnific energy, "and without him was not anything made that was made." (*John* i. 3.) Yea, He is "over all, God blessed for evermore," (*Rom.* ix. 5,) "the true God and Eternal Life." (1 *John* v. 20.) Before his advent upon the earth in the garb of humanity, he sat upon the dazzling throne of the majesty of God. Every object in heaven and upon earth brought him their tribute of gratitude; myriads of voices in harmonious melody emulated with each other to extol his greatness. The opening and beautifully embellished flowers were fragrant with his perfume; the murmuring brook, as also the mighty ocean, proclaimed his goodness; every breeze wafted his praise, every sun displayed his typical of Christ's advent upon earth were necessarily only temporary, and could not continue beyond that period; but typical things were, in their very nature, only external forms, and not the substance of religion.

grandeur, every celestial orb was brilliant with his radiance; and every creature, except fallen angels and men, sang with united powers his honor and glory.

Although he did not make his advent upon earth "in the likeness of sinful flesh" (*Rom.* viii. 3) until after the expiration of over four thousand years from the creation, nevertheless we have numerous evidences of his pre-existence. He was manifested in the creation of man. "And God said, Let *us* make man in *our* image, after *our* likeness." (*Gen.* i. 26.) The personal pronoun "us" indicates a plurality in the Deity—the Father, Son, and Holy Ghost, (*Matt.* xxviii. 19,)—and demonstrates the fact that Jesus is equal with the Father, (*John* x. 30,) "the brightness of his glory and the express image of his person." (*Heb.* i. 3.) The following passages corroborate the same truth: *Gen.* iii. 22; xi. 7; xvi. 13; xxxii. 24–30; *Ex.* iii. 2–6; *Josh.* v. 13–15; *Judges* ii. 4, 5. The personage referred to in these passages

was no other than the Son of God before his incarnation—"the messenger of the covenant," (*Mal.* iii. 1)—"who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." (*Phil.* ii. 6-8.)

That Jesus Christ is the Redeemer of Mankind, and the only Way of Salvation, is evident:

1. *From the Promise.* Immediately after the deplorable fall of our first parents, God promised a Deliverer. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (*Gen.* iii. 15.) This passage, without controversy, has reference to a Mediator. Nearly all commentators agree in this particular.

Such a promise was indispensably necessary, at that time, to preserve Adam and Eve from utter despair, and in order to awaken hopeful aspirations in their hearts after their Creator. In this passage we have three particulars predicated concerning the Messiah: first, his *incarnation*—he should be the *seed of the woman*; secondly, his *sufferings*—the serpent should *bruise his heel*; and thirdly, his *victory over Satan*—he should *bruise the serpent's head*.

Matthew Henry very appropriately remarks on this passage: “A gracious promise is here made of Christ, as the Deliverer of fallen man from the power of Satan; though it was expressed to the serpent, yet it was expressed in the hearing of our first parents, who, doubtless, took the hints of grace here given them, and saw a door of hope opened to them; else the following sentence upon themselves (v. 17–19) would have overwhelmed them. Here was the dawning of the Gospel-day; no sooner was the wound given, than the

remedy was provided and revealed; here *in the head of the book*, as the word is, (*Heb. x. 7.*) in the beginning of the Bible, it is written of Christ that he should *do the will of God*. By faith in this promise, we have reason to think, our first parents, and the patriarchs before the flood, were justified and saved; and to this promise, and the benefit of it, instantly serving God day and night, they hoped to come."

2. *From the History of the Patriarchs.* God said unto Abraham, "In thee shall all families of the earth be blessed," (*Gen. xii. 3.*) that is, through the promised Messiah, who should descend from his seed. He believed God, "and he counted it to him for righteousness." (*Gen. xv. 6; Rom. iv. 3; Gal. iii. 6.*) "The faithful offering up of Isaac, with its results, was probably the transaction in which Abraham, more clearly than in any other, "saw the day of Christ." (*John viii. 56.*) He received Isaac from the dead, says Paul, "in a figure." (*Heb. xi. 19.*) "This could be a figure

of nothing but the resurrection of our Lord; and if so, Isaac's being laid upon the altar was a figure of his sacrificial death, scenically and most impressively represented to Abraham."* Jacob also "waited for the Lord's salvation" (*Gen.* xlix. 18)—he "wrestled" with Him, obtained the blessing, (*Gen.* xxxii. 26–28,) and was "redeemed from all evil." (*Gen.* xlviii. 16.)

3. *From the Mosaic Economy.* The entire Mosaic law, the whole ceremonial arrangement, pointed to the Messiah, the Mediator of the human race. The tabernacle, and afterward Solomon's temple with all its numerous appendages, the altar, the sacrifices, the services, were all designed to direct the mind to the immaculate Lamb of God, which, in the "fullness of time," should be suspended between heaven and earth, and suffer, and bleed, and die on Calvary's rugged brow, as a perfect

* *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature.*

sacrifice for the sins of the world. (*Gal.* iii. 16-29.) Also the priest, his robes, breastplate, etc., pointed to the great High Priest, the "priest forever, after the order of Melchisedec," as is clearly evident from the Epistle to the Hebrews. (*Heb.* vii.)

4. *From the Prophecies.* In the age of the Prophets, the Redeemer appears still clearer before our eyes. In the prophetic visions, we behold his person, birth, work, sufferings, exaltation, and glory, so distinctly and vividly delineated, as if he had really made his advent in their days. David calls him "Lord," (*Ps.* cx. 1;) Isaiah designates him as "Immanuel," which signifies, "God with us," and proclaims expressly his supernatural birth, (*Isa.* vii. 14;) his government, (*Isa.* ix. 6, 7;) his work, (*Isa.* lxiii. 1-4;) his sufferings and death. (*Isa.* liii.) Jeremiah speaks of him as "a righteous Branch," and as "the Lord our Righteousness," (*Jer.* xxiii. 5, 6;) Ezekiel, as the "Shepherd," (*Ezek.* xxxiv. 23;) Daniel, as "Mes-

siah the Prince," (*Dan.* ix. 25;) Micah, in addition to announcing his birthplace, Bethlehem, speaks of him as the "Ruler in Israel, whose goings forth have been of old, from everlasting." (*Micah* v. 2.) Zechariah characterizes him, or more properly the work of redemption achieved by him, "the fountain opened in the house of David for sin and uncleanness," (*Zech.* xiii. 1;) and Malachi, as the "Sun of righteousness," which should "arise with healings in his wings." (*Mal.* iv. 2.) Jesus is the centre of all prophecy; "for the testimony of Jesus is the spirit of prophecy." (*Rev.* xix. 10.) "Of which salvation the prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 *Pet.* i. 10, 11.) "To him," says Peter, "give all the prophets witness, that,

through his name, whosoever believeth in him shall receive remission of sins." (*Acts* x. 43.)

5. *From the Preaching of John the Baptist.* John the Baptist was the forerunner of the personal advent of Christ upon earth, and was himself the subject of prophecy. (*Isa.* xl. 3; *Mal.* iv. 5, compared with *Matt.* xi. 13, 14; xvii. 12, 13.) The subject of his preaching was not exclusively "repentance," but also "the Lamb of God, which taketh away the sin of the world." (*John* i. 29.)

6. *From his Incarnation.* "And without controversy, great is the mystery of godliness, God was manifest in the flesh." (1 *Tim.* iii. 3, 16.) The Son of God did really reveal himself in the flesh. (*Luke* ii. 10; *John* i. 14; *Gal.* iv. 4, 5.) He shone as the "Morning Star" in the early twilight and development of the Church, but finally arose as the "Sun of Righteousness," the full day dawned, and "the grace of God that bringeth salvation appeared unto all men." (*Tit.* ii. 11.) On the occasion

of his birth, the celestial hosts appeared unto the solitary shepherds on the mountains of Judea, and announced the gratifying intelligence, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." (*Luke* ii. 10, 11.) Jesus was publicly acknowledged by God as his own dear Son. (*Matt.* iii. 17.) He also proved himself as such in his person, doctrine, labors, life, sufferings, death, and finally in his glorious resurrection and triumphant ascension to heaven. This was the unanimous testimony of every surrounding object. The raging storm, the foaming billows, the darkened sun, mourning nature, the rent veil and rocks, the resurrected dead, and those by his power from every disease restored; yea, men, angels, and even devils coincided in this glorious testimony. By his inconceivable sufferings, by the shedding of his precious blood, and ultimately by his ignominious death on

the cross on Calvary, he accomplished an eternal, and, to the fathers of antiquity, long promised and ardently expected, glorious redemption ; for “ God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.” (2 *Cor.* v. 19.)

This crucified and risen Jesus is the way to eternal glory. There never was another way, and no other will ever be discovered. Whoever shall attempt to publish another way to be saved, and though it were an angel from heaven, the same, says Paul, is “ accursed.” (*Gal.* i. 6-9.) This is the doctrine of every orthodox Christian denomination.

I. EPISCOPAL CHURCH. “ No man cometh to the favor of God, but by Christ: He is the propitiation for our sins, and through Him alone we are received into the favor of God, and procure the pardon of our sins, to the purposes of final salvation.”—*Bishop Beveridge.*

II. MORAVIAN CHURCH. “ By his suffer-

ings and death Christ has purchased the forgiveness of sins. He became the propitiation for our sins, 'having obtained eternal redemption for us' (*Heb. ix. 12*) from sin and death, from the curse of the law and the wrath to come. Through Christ we have access unto the Father." (*Eph. ii. 18.*)—*Catechism.*

III. LUTHERAN CHURCH. "Except this way, which is Christ, you will find no other to the Father, but only by-paths and delusion; no truth, but only hypocrisy and falsehood; no life, but death and damnation."—*Dr. M. Luther.*

IV. REFORMED CHURCH. "He is the most precious and indispensable gift of a merciful God to a fallen world. In Him are the treasures of true wisdom, in Him the fountain of pardon and peace, in Him the only substantial hope and comfort, in this world and that which is to come."—*Dr. P. Schaff.*

V. PRESBYTERIAN CHURCH. "It is only by Christ and his name that those favors can

be expected from God, which are necessary to our salvation, and that our services can be accepted with God. This is the honor of Christ's name, that it is the only name whereby we must be saved; the only name we have to plead in all our addresses to God."—*M. Henry*.

VI. BAPTIST CHURCH. "“One Mediator.’ There is no choice. You must accept of him, or remain unreconciled, and be cast into hell. Israel found but one path through the Red Sea; the church shall never find more than one way to the heavenly Canaan.”—*C. Evans*.

VII. METHODIST CHURCH. “Not only no other person, but no name except that divinely appointed one, (*Matt. i. 21*), by which salvation from sin can be expected; no other means ever devised by God himself for the salvation of a lost world.”—*Dr. A. Clarke*.

VIII. UNITED BRETHREN IN CHRIST. “Christ crucified is the ever prominent theme of the Scriptures, and is, beyond question, the most wonderful fact recorded in the sacred

annals. To deny this, is to reject the Bible, and to shut ourself out forever from all possibility of eternal life. There is salvation in no other name, save that of Jesus Christ, which name has its virtue from the shedding of his most precious blood.”—*W. J. Shuey.*

IX. EVANGELICAL ASSOCIATION. “We may turn whichever way we please, and look around us to discover a place of refuge, or a rational foundation upon which to rest securely the hope of happiness; but we can nowhere espy anything which could ameliorate our great misery, or afford us a certain and reliable ground; everything fails, everything disappoints. Only in Christ, the crucified Redeemer, and in him alone, can the poor, aching heart find rest, deliverance and salvation.”—*C. G. Koch.*

This truth is very beautifully expressed in the following stanzas on “THE ONLY WAY,” by H. B. Hartzler, Minister of the Gospel.

Yes, Jesus is the only Way!
 The path of life for man astray;
 This stands a living truth forever,
 From which no hand God's word may sever.
 It kindled hope in Adam's breast,
 It gave his troubled spirit rest;
 In type and figure Moses taught it,
 From prophet lips the nations caught it;
 And while the ages fled away,
 And nearer came the kindling day,
 Appointed by the great I AM,
 The Baptist cried, "Behold the Lamb!"
 Yes, all this central truth display,
 That Jesus is the only Way.

Yes, Jesus is the only Way!
 His lips declare it once for aye;
 The Father's spoken Word reveals it,
 The Holy Ghost divinely seals it;
 Bold Peter speaks it, Paul affirms,
 The pen of loving John confirms,—
 All testify in strong array,
 That Jesus is the only Way.

Yes, Jesus is the only Way!
 He never turned a soul away.
 The mourner's cry has ever moved Him,
 And long a ruined world has proved Him.
 Ask Adam, Noah, Abram; all
 The tribes of vanished ages call;

Arouse the sainted dead of yore,
From martyr graves, on sea and shore,
Yea, bring God's living hosts to-day,
Whose feet once trod the downward way,
And all in heart will join and say:
Yes, Jesus is the only Way.

Yes, Jesus is the only Way!
All heaven repeats the joyous lay,
With deeper, holier raptures burning,
For every sinful soul returning;
Yea, even Hell must give reply,
Nor trembling devils dare deny
The truth that fills them with dismay:
That Jesus is the only Way.





CHAPTER II.

CHARACTERISTICS OF THE OLD WAY.

A WAY OF OBEDIENCE — OF PRAYER — OF SELF-DE-
NIAL — A GOOD AND SAFE WAY.

THAT the reader may become properly acquainted with the "Old Way," it will be necessary to direct his attention to some of its more prominent characteristics. An intimate knowledge of the way to be saved is indispensably necessary, as the Prince of darkness, and his faithful servants, transform themselves into angels of light, (2 *Cor.* xi. 13, 14,) deceive souls, and lead them astray. Thousands are thus deceived by seeking their salvation in morality, self-righteousness, and external forms. They are comforted in their sins with the promise of eternal life,

never learn the true state of their souls, and thus perish forever. I will, therefore, endeavor to point out the truth, the right way, so clearly that the "fool shall not err therein," and that "he who runs may read" and understand.

1. *It is a Way of Obedience.* "He humbled himself and became obedient unto death, even the death of the cross." (*Phil.* ii. 8.) Jesus was obedient in all things; he "fulfilled all righteousness," (*Matt.* iii. 15;) he came not to destroy the law, but to fulfil. (*Matt.* v. 17.) In this, as well as in every other respect, he has "left us an example, that we should follow his footsteps." (*1 Pet.* ii. 21.) Without unreserved and unconditional obedience to every requisition of the Divine Oracles, no one can entertain any reasonable hope of eternal life. (*2 John*, 9.) Obedience is constantly enforced, (*Ecc.* xii. 13; *John* xiv. 15; xv. 14;) and every true believer will obey God and do his holy will. (*Matt.* vii. 21; xxviii. 20; *1 John* v. 3.)

2. *It is a Way of Prayer.* Jesus was constant in prayer, living in uninterrupted communion with his heavenly Father. He also taught his disciples to pray, (*Luke xi. 1-5*), and admonished them never to faint in the performance of this sacred duty. (*Luke xviii. 1-8*.) Every true believer must, therefore, necessarily be a person of prayer; for the Sacred Scriptures repeatedly enforce this duty. "Continuing instant in prayer," (*Rom. xii. 12*;) "Praying always with all prayer and supplication in the Spirit," (*Eph. vi. 18*;) "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." (*Phil. iv. 6*; *1 Thess. v. 17*; *1 Tim. ii. 1, 2*; *1 Pet. iv. 7*.) Dr. M. Luther correctly observes: "Wherever there is a Christian, you will find the Holy Ghost also, which is continually engaged in prayer. Although the lips may not always move and utter words, yet the heart beats, like the pulse and heart in the body, in sighs without ceasing; so that it is

as impossible to find a prayerless Christian, as a living man without a pulse."

Prayer is generally divided into several divisions, as follows :

1) *Aspiration.* Of this kind of prayer we have numerous examples in the Word of God. The Book of Psalms is full of them. It is impossible always to assume a particular posture in prayer, sitting, kneeling, or standing, and address God with words; as we have also other duties devolving upon us, namely, providing for our families, (1 *Tim.* v. 8,) and following our secular business. Under all these circumstances, however, we can send our aspirations to God, as they are not restricted to any particular place or season, but are appropriate everywhere and on all occasions. Thus it is possible to live in constant communion with God, and, indeed, the eyes of the true believer, like David's, "are ever toward the Lord." (*Ps.* xxv. 15.)

2) *Secret Prayer.* Jesus not only expressly

enjoined this duty, (*Matt.* vi. 6,) but also enforced it by his own blessed example. He frequently withdrew from all society, and from the busy scenes of the world, and retired into the mountains and solitary places, and spent whole nights in secret devotion. (*Luke* vi. 12.) It is the sacred duty of every believer daily to follow this example.

3) *Family Prayer.* This division includes:

(1) Prayers, morning and evening, when the whole family is present, and take part in the exercise.

(2) Prayers before and after meals. "Family worship, with morning and evening prayer, and use of the holy Scriptures, include also prayer at the table."—*Dr. P. Schaff.*

Jesus had family prayers. His disciples constituted his family. He not only taught them to pray, but also prayed with (*Luke* ix. 18) and for them. (*John* xvii.) He also prayed at meals, (*Luke* xxiv. 30,) and taught us to pray for our daily bread. (*Matt.* vi. 11; *Eph.*

v. 20; 1 *Cor.* x. 31; 1 *Tim.* iv. 3-5.) Prayer in the family is an important duty, as we learn from numerous examples of Holy Writ. It was implied in the pious resolution of Joshua, (*Josh.* xxiv. 15;) in king David blessing his house, (*2 Sam.* vi. 20;) quite probably in the tri-daily prayers of the prophet Daniel, (*Dan.* vi. 10,) and most certainly in the prayers of Cornelius in his house. (*Acts* x. 2.) "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just." (*Prov.* iii. 33.)

A prayerless family is, properly speaking, no Christian family. Athanasius testifies concerning the primitive Christians: "The houses of Christians were quite properly sanctuaries. . . . There was everywhere such an emulation after godliness, that one supposed every family was a sanctuary or temple, on account of the godliness of those who lived therein, and prayed so zealously to God."

"The refreshment and sustenance of the

spirit must precede that of the body, the heavenly before the earthly." — *Tertullian*.

"We ought not to partake of food, till prayer preceded it. Neither should we arise from the table before returning thanks to God." — *Hieronymus*.

4) *Social Prayer*. "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there I am in the midst of them." (*Matt.* xviii. 19, 20.) How abundant were the primitive Christians in their public and social devotions and thanksgivings! (*Luke* xxiv. 53; *Acts* i. 13, 14; iv. 24-31; xii. 12.)

Ignatius wrote to the Christians of Magnesia: "All come together to prayer. Let there be one prayer, one mind, one hope in unfeigned love and joy; for no one is more excellent than Christ."

“We can pray alone,” the primitive Christians would say, “but not like in the congregation, where prayer is offered to God harmoniously. You will not be answered when you pray alone, as you will when praying with your brethren. There is here something more, namely, union and agreement, and the bond of peace, etc. The Lord has promised everything what the unity of prayer may demand.”*

“We meet together,” they said, “to move God as it were by our united power, through our prayers and supplications,” etc.†

3. *It is a Way of Self-denial.* The whole life of Jesus was one of decided self-denial. “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” (2 Cor. viii. 9; *Phil.* ii. 7.) No one ever denied himself in the same eminent degree as did the blessed Re-

* *Abbildung der ersten Christen.*

† *Ib.*

deemer. Whoever will follow him, must also submit to a life of self-denial. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up the cross and follow me." (*Matt.* xvi. 24.) The lust of the flesh, the lust of the eye, and the pride of life, are not of the Father, but of the world, (*1 John* ii. 16,) and, therefore, every sinful and improper indulgence must be denied and forsaken, (*Luke* xiv. 33; *Matt.* x. 37, 38,) in order to be a true follower of Jesus; "for the grace of God that bringeth salvation hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world," (*Tit.* ii. 11, 12;) "and they that are Christ's have crucified the flesh, with the affections and lusts." (*Gal.* v. 24.)

4. *It is a Good Way.* "I am the good shepherd; the good shepherd giveth his life for the sheep." (*John* x. 12.) Jesus is emphati-

cally a good way. Whoever obtains, through Him, the pardoning and regenerating grace of God, is transformed into an entire new creature. The most depraved specimen of humanity upon earth can be radically changed in this way, and become a truly good person. Only those who are in this way — in Christ — are truly good in a scriptural sense. Persons in this way are useful in the church and world, in every position and relation of life. They will make good ministers and officers of the church, good husbands, wives, parents, children, friends, neighbors, and citizens. They bring forth good fruit, the fruit of the Spirit, which is “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, (*Gal.* v. 22, 23;) yea, by a holy walk and godly conversation, they “show forth the praises of him who hath called them out of darkness into his marvellous light.” (*1 Pet.* ii. 9.) Oh that all might walk in this good old way! Then would sin and iniquity be ban-

ished from the earth, and peace and happiness reign throughout the world!

5. *It is a Safe Way.* "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." (*Isa.* xxxv. 9.) "They shall never perish, neither shall any pluck them out of my hand." (*John* x. 27, 28.) Jesus is a safe way,

1) *Against the Curse of the Law.* "Christ is the end of the law," (*Rom.* x. 4;) he "was delivered for our offences, and was raised again for our justification," (*Rom.* iv. 25;) and "with his stripes we are healed." (*Isa.* liii. 5.)

2) *Against an Accusing Conscience.* The wicked has no peace. (*Isa.* xlviii. 22.) As long as the sinner is out of Christ, he is under condemnation, and his conscience accuses him. To what fearful compunctions of conscience is he frequently subjected on account of his ungodly life! In this way, the

guilty, the weary, and the heavy-laden can find peace, happiness, and safety, (*Matt.* xi. 28, 29; *Zech.* ix. 12;) for "the blood of Christ, who through the eternal Spirit offered himself without spot to God, purges the conscience from dead works to serve the living God." (*Heb.* ix. 14.)

3) *Against Sin, the World, and the Devil.*
"He that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 John v. 18.) The apostle does not mean to convey the idea that the believer is no longer exposed to the seductions of sin and the world, and the attacks and wiles of the devil; but simply, that if he would abide in Christ, remain faithful "unto the end," he would be preserved from all danger.

4) *Against Eternal Death and Damnation.*
Out of Christ, "God is a consuming fire." (*Heb.* xii. 29.) "The soul that sinneth, it shall die." (*Ezek.* xviii. 4.) "Upon the wicked he shall rain fire and brimstone, and a horrible

tempest; this shall be the portion of their cup." (*Ps. xi. 6.*) "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," (*2 Thess. i. 7-9; Rev. xiv. 11.*) Notwithstanding the awful threatenings and fearful judgments, which shall ultimately be executed upon the devoted heads of hardened sinners, and the finally impenitent, the soul that is in Christ, can "dwell safely," (*Prov. i. 33,*) be perfectly resigned, enjoy life and happiness, in time, in death, and in eternity.

"Christ is the refuge of his saints,
When storms of sharp distress invade;
Ere they can offer their complaints,
Behold him present with his aid.

"Let mountains from their seats be hurled
Down to the deep, and buried there;

Convulsions shake the solid world,
Their faith shall never yield to fear.

“Loud may the troubled ocean roar;
In sacred peace their souls abide,
While every nation, every shore
Trembles, and dreads the swelling tide.”





CHAPTER III.

CHARACTERISTICS OF THE OLD WAY.

(CONTINUED.)

AN UNIVERSAL — A FREE — A DESPISED AND HATED
— A PERSECUTED AND COMPARATIVELY UNFRE-
QUENTED WAY.

IN extending my observations on the characteristics of the “Old Way,” I would further remark:

6. *It is an Universal Way.* Jesus is the way of salvation, not only for a certain geographical division of the earth, or a definite number of the human family; but for the whole race. “And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” (1 *John* ii. 2.)

The Most High “for the suffering of death crowned him with glory and honor; that he by the grace of God should taste death for every man.” (*Heb. ii. 9.*) He “is the Saviour of all men, especially of those that believe.” (1 *Tim. iv. 10.*)

7. *It is a Free Way.* The grace of God in Christ is as free as the air we breathe, and the water of the flowing fountain of which we drink. God is no respecter of persons. (*Acts x. 34.*) None are preferred because of their reputation, or superior temporal advantages. No one can merit, or purchase salvation with gold or silver, that perisheth. All who comply with the simple conditions of the gospel, can enter this way without charge. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price.” (*Isa. lv. 1.*) “If any man thirst, let him come unto me, and drink.” (*John vii. 37.*) “And whoso-

ever will, let him take the water of life freely."
(*Rev.* xxii. 17.)

8. *It is a Despised and Hated Way.* "They that hate me," says the Messiah, "without a cause are more than the hair of my head."
(*Psa.* lxix. 4.) "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; and he was despised, and we esteemed him not." (*Isa.* liii. 3.) All who seek salvation in Christ, must expect to realize similar treatment. "Ye shall be hated of all men for my name's sake." (*Matt.* x. 22.) "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because I have chosen you from the world, therefore the world hateth you." (*John* xv. 18, 19.)

9. *It is a Persecuted Way.* "If they have persecuted me, they will also persecute you."
(*John* xv. 20.) Where in the annals of the human race can we find one, who was perse-

cuted so early in life, so persistently and cruelly until death, as was the blessed Jesus? In his earliest childhood he was persecuted by the sword of a vindictive and bloodthirsty Herod, and driven from his home into a strange land. Indeed, the whole history of his life, from the manger to the grave, was one unbroken chain of the most shameless persecutions. Persecution, to a greater or lesser extent, is the common lot of all believers. "All that will live godly in Christ Jesus shall suffer persecution." (2 *Tim.* iii. 12.) Thus has it been in every period of the Church. (*Job* xii. 4, 5; *Rom.* viii. 36; 1 *Cor.* iv. 12, 13; 2 *Cor.* iv. 9.) "But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." (*Gal.* iv. 29.) "Yet if any man suffer as a Christian, let him not be ashamed," (1 *Pet.* iv. 16,) but "rejoice and leap for joy," (*Luke* vi. 22, 23,) that he is "counted worthy to suffer shame for the name of Christ." (*Acts* v. 41.)

10. *It is a comparatively Unfrequented Way.*
“And ye will not come unto me, that ye might have life.” (*John* v. 40.) “Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it.” (*Matt.* vii. 14.) It is a very deplorable fact that the way of salvation is so sadly neglected. It is true, everybody desires to be saved, but alas! comparatively few are willing to submit to the conditions of the “Old Way.”

That only a comparatively small number walked in this way in every period of the world, is clearly evident, from the following historical facts.

1) *In the Days of Noah.* Only eight souls were saved in the ark from a watery grave, notwithstanding Noah, the “preacher of righteousness,” proclaimed the “Old Way” to the antediluvians, for the period of one hundred and twenty years. (*Gen.* vii. 7; 1 *Pet.* iii. 20.)

2) *In the Days of Lot.* Only “just Lot,”

whose "righteous soul" was sorely "vexed with the filthy conversation of the wicked," (2 *Pet.* ii. 7,) in his day, and his two daughters, were saved from destruction, because they were found in the "Old Way," when God rained fire and brimstone upon the cities of the plain. (*Gen.* xix.)

3) *In the Days of David.* "Help, Lord: for the godly man ceaseth; for the faithful fail from among the children of men." (*Ps.* xii. 1.)

4) *In the Days of Elijah.* The travellers in the "Old Way," in his day, were so exceedingly few, that the prophet actually came to the conclusion, that he only was left of those who feared the Lord God of Israel. (1 *Kings* xix. 10.)

5) *In the Days of Micah.* "Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat; my soul desireth the first ripe fruit. The good man is

perished out of the earth ; and there is none upright among men." (*Micah* vii. 1, 2.)

6) *In the Days of Christ.* "Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom." (*Luke* xii. 32.)

7) *In the Days of the Reformation.* How dark and gloomy was the spiritual condition of the people in the beginning of the Reformation ! Nearly every trace of the pure worship of God had disappeared, and idolatry, image and saint-worship, and every variety of human traditions, were introduced in its stead. Only here and there a serious and enlightened soul could be found, who was struggling to be saved in the "Old Way."

8) *In the Present Day.* It is supposed by Prof. Alexander J. Schem, who has given the subject considerable attention, that, as near as it is possible to ascertain from the most authentic and reliable sources, the population of the earth is at present about thirteen hundred and fifty millions two hundred thou-

sand (1,350,200,000). The population is divided as follows :

America	72,800,000
Europe	287,000,000
Asia	798,600,000
Africa	188,000,000
Australasia and Polynesia .	3,800,000
<hr/>	
Total population .	1,350,200,000

Of these, the Professor states, three hundred and sixty-nine millions, four hundred thousand (369,400,000) are Christians. In this statement are included Roman Catholics, Greeks, Armenians, Nestorians, Abyssinians, Protestants and all nominal Christians. According to the above computation there would be about nine hundred and eighty millions, eight hundred thousand (980,800,000) human beings, including Pagans, Mohammedans, and Jews, who have no knowledge of Jesus Christ, the Way of Life, and only the comparatively insignificant number given above, who profess to believe in him. The spiritual

condition of the Roman Catholic and Eastern churches is truly deplorable, and in a large portion of the Protestant churches it is no better. How many Protestants,—and by Protestants I mean all such who do not belong to either the Roman Catholic, Greek, or one of the other Eastern Episcopal communions, and their whole number is only ninety-six millions, nine hundred thousand (96,900,000),—are rank Rationalists, and numerous others, as for instance the Unitarians, Universalists, Mormons, etc., deny some of the cardinal doctrines of Christianity! I do not wish to be understood, however, as if I entertained the opinion that only Protestants were saved. The Lord forbid! I do not believe that all Protestants are saved, nor that all others are lost. There are, undoubtedly, some serious and upright souls in other communions, who, notwithstanding the numerous human traditions, find the “Old Way,” and are saved. With regard to the innocents in the whole

world, I would observe, that, according to my understanding of the Word of God, they are saved without exception by the merits of the blessed Redeemer, for He himself declared concerning them: "for of such is the kingdom of God." (*Mark* x. 14.)

If we, however, subtract from Christendom every swearer, blasphemer, sabbath-breaker, glutton, reveller, perjurer, brawler, envious, malevolent, proud, high-minded, vain-glorious, boaster, truce-breaker, traitor, oppressor, extortioner, offender, obstinate, covetous, passionate, whoremonger, adulterer, thief, robber, murderer, effeminate, scorner, false accuser, reviler, abuser of himself with mankind, incontinent, drunkard, despiser of those that are good, lover of pleasure more than lover of God, etc.; (for such characters cannot inherit the kingdom of God, *1 Cor.* vi. 9, 10; *Gal.* v. 19-21;) furthermore, the prayerless, and their name is legion, and all hypocrites, which are only apparent followers of the

blessed Jesus; and finally all impenitent; then it will be obvious to the candid and impartial reader, that also only comparatively very few are found in the "Old Way" in the present age. Oh, how exceedingly little is this way regarded! How incredibly few walk therein!

"The King's highway: how narrow is the road,
How few there be that find it; yet the abode
Of God — the Christian's home — lies at the end,
And none can reach the goal but they who bend
With purpose all unyielding — steady, true,
And step undaunted, though all hell pursue."





CHAPTER IV.

THE METHOD OF THE OLD WAY.

REPENTANCE — FAITH — DENOMINATIONAL TESTI-
MONIES.

IT will now be necessary to explain how we are saved in the "Old Way." The Method, as well as the Way, has been invariably the same in every period of the world. We are saved upon the same conditions now, upon which the prophets and patriarchs were saved. The character of God, the constitution of man, and the necessary relation between them as such, are of such a nature that there can be but one way, and consequently but one set of conditions of salvation for the human race, *before* and *after* the advent of Christ. The New Testament teaches

nothing different from the Old in this respect. There is, indeed, really nothing pertaining to religion and morals which is not to be found in the Old Testament. It is true, its teachings, numerous as they are, are still more enlarged and elaborated in the New Testament, but not a single essentially new principle, tenet, or doctrine is added. The Method of Salvation includes Repentance, Faith, Justification, Regeneration, Sanctification, and Advancement in the Divine life. Permit me now to direct the reader's attention to the Doctrine of

I. *Repentance.* The term repentance signifies a change of mind, or after-thought, and when applied to man religiously, it signifies a change in the disposition of the mind from what is evil to that which is good. "In the Holy Scriptures it is taken, *first*, in a general sense for the whole work of the sinner's conversion to God, so that it comprises in its meaning a knowledge and confession of sin,

heartfelt sorrow on account of them, and faith in the Redeemer, as in *Matt.* ix. 13; *Luke* xv. 7; *secondly*, in a particular and restricted sense, for the penitent sorrow and concern of the soul over past sins, as in *Mark* i. 15; *Acts* xx. 21, and in other places, where the word faith is connected with it." (*G. Buechner.*) In this latter sense, I shall endeavor to discuss the subject, and afterwards also consider the subject of faith by itself.

Repentance concerns only the unregenerate. It is true, we hear occasionally of the repentance of believers, and sometimes read, in otherwise useful and edifying books, of a *daily* repentance; however, we can discover nothing of such a nature in the Sacred Scriptures. The following extract from an old book places the subject in the proper light: "When the Holy Scriptures has to do with upright worshippers of God, with true Christians, they demand not repentance of them; but exhort them to persevere and progress in doing good, to walk

circumspectly, to set others a good example, etc. The repentance, which the Christian religion requires of man, and with which it connects the remission of sins and the hope of eternal life, is absolutely not anything which can be often, or daily repeated. Whoever sins daily and deliberately, has never truly repented, and is not repenting, he may pray and weep ever so much; and whoever truly repented once, or changed his mind and life in accordance with the precepts of Christianity, will no longer sin deliberately, and will, therefore, have no occasion for repentance, or to change the mind anew, etc.

In short, repentance is not a virtue or duty, which we can and must exercise daily, but an action, or a result of actions and efforts, whereby we become willing and qualify ourselves for the daily exercise of virtue, and the constant discharge of our duties. Whoever, therefore, has occasion daily to repent, will find it to be as impossible to be virtuous and

pious, as a person can be healthy and strong, who has daily occasion to use medicine. Sustenance we need daily, but not medicine. In virtue and godliness we must exercise ourselves daily by prayer and meditation, but not in repentance, if we once can make a legitimate claim upon the name of a Christian.”*

The Necessity of Repentance is evident from numerous passages of the Word of God. “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.” (*Ps.* li. 17.) “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” (*Isa.* lvii. 15.) “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that

* *Erbauliches Gebetbuch; und Unterhaltungen mit Gott zur Beförderung der häuslichen Gottesverehrung, etc.*

repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (*Luke* xxiv. 46, 47; *Matt.* iv. 17; *Mark* vi. 12; *Acts* ii. 38; iii. 19.) "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (*Acts* xvii. 30.)

In examining this doctrine, let us inquire, What is properly included in evangelical repentance?

1. *A Correct Knowledge or Conviction of Sin.*

"My sin is ever before me." (*Ps.* li. 3.) The sinner must become thoroughly acquainted with himself. He must behold his wretched condition in the light of the Spirit and Word of God; for by nature "all are ^a sinners and have come short of the glory of God," (*Rom.* iii. 23;) all, "like sheep, have gone astray," (*Isa.* liii. 6,) and, like the prodigal son, are remote from their Father's house. (*Luke* xv.) When he comes to a true sense of his lost condition, and perceives how frequently he has sinned

with a high hand against God, in thought, in word and deed, not only by wilful transgression, but by sins of omission, he feels guilty and condemned, sees himself as the chief of sinners, and exclaims :

“O Lord, how vile am I,
 • Unholy and unclean!
 How can I dare to venture nigh
 With such a load of sin?”

“Is this polluted heart
 A dwelling fit for thee?
 Swarming, alas! in every part,
 What evils do I see!”

2. *Genuine Sorrow for Sin.* “A broken and contrite heart, O God, thou wilt not despise.” (Ps. li. 17.) He who has never felt the burden of his sins can have no correct conception of the true nature of repentance. There is no distress so great, and no pain so piercing, as the anguish of the soul who is thoroughly convicted of sin. Such a person is truly broken-hearted, weeps bitterly, and mourns over all his sins. He trembles at the Word

of God, and humbles himself before his Maker. He writhes like a worm in the dust, and exclaims: "I abhor myself, and repent in dust and ashes." (*Job* xlii. 6.) "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all mine enemies." (*Ps.* vi. 6, 7; xxxviii. 6-10; cxvi. 3, 4.) Sometimes ignorant and inexperienced persons are inclined to ascribe this sorrow for sin to melancholy, or a morbid disposition of the mind. Indeed, there have been instances in which medicines were prescribed to persons under conviction, and they were also advised to associate with the worldly and gay, in order, as they were informed, to banish such foolish thoughts from their minds lest they might become deranged. Deplorable ignorance! Inexcusable folly! There is no danger of any one becoming deranged under such circumstances, unless a person deliberately

resists the Holy Ghost; "for godly sorrow worketh repentance to salvation not to be repented of." (2 *Cor.* vii. 10.)

"With tears of anguish I lament,
Here at thy feet, my God,
My passion, pride, and discontent,
And vile ingratitude.

"Sure there was ne'er heart so base,
So false as mine has been,
So faithless to its promises,
So prone to every sin."

3. *Confession of Sin.* "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." (*Prov.* xxviii. 13.) "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." (1 *John* i. 9.) This confession must be unreserved and sincere. There is nothing concealed before God, who "trieth the hearts and reins," (*Psa.* vii. 9,) "and understandeth our thoughts afar off." (*Psa.* cxxxix. 2.) Without unreserved confession before God, and in some

instances before man, (as when we have intentionally wronged any one,) we cannot expect pardon. "If I regard iniquity in my heart, the Lord will not hear me." (*Ps. lxxvi. 18.*) In every case where a person has taken advantage of, or defrauded another, the guilty party must make restitution according to the best of his ability, (*Luke xix. 8.*) if he would find acceptance with God.

"Humbly on thee I wait,
 Confessing all my sin;
 Lord, I am knocking at the gate —
 Open, and take me in!

"O hearken to my voice —
 Give ear to my complaint!
 Thou bidd'st the mourning soul rejoice,
 Thou comfortest the faint."

4. *Willingness to Renounce and Forsake all Sin.* "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for

he will abundantly pardon." (*Isa.* lv. 7.) Without renouncing sin, the most humbling expressions, and openhearted confessions, the greatest distress of conscience, or flood of tears, will avail nothing. Whoever is not willing to forsake all, does not truly repent, and never can be a true disciple of Jesus. (*Luke* xiv. 33; 2 *Cor.* vi. 17, 18.)

"Come, my fond, fluttering heart,
Come, struggle to be free,
Thou and the world must part,
However hard it be;
My trembling spirit owns it just,
But cleaves yet closer to the dust.

"Ye tempting sweets, forbear!
Ye dearest idols, fall!
My love ye must not share,
Jesus shall have it all:
'Tis bitter pain, 'tis cruel smart,
But ah! thou must consent, my heart."

5. *Prayer for the Remission of Sin.* Scriptural repentance includes not only knowledge of, and sorrow for sin, confession of, and will-

ingness to renounce it, but also prayer for its forgiveness. "Hear my prayer, O Lord, give ear to my supplication; in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant; for in thy sight shall no man living be justified." (*Ps.* cxliii. 1, 2; xl. 1-3.) "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." (*Matt.* vii. 7, 8.) No matter how numerous your sins may be, if you comply with the requisitions of the Gospel, you shall obtain forgiveness; for "our God will abundantly pardon." (*Isa.* lv. 7.) "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (*Isa.* i. 18.) "Where sin abounded, grace did much more abound." (*Rom.* v. 20.)

"'Tis mercy, mercy, now I plead;
Let thy compassion move:
Mercy, that led thee once to bleed,
In tenderness and love.

“In mercy, now, for Jesus’ sake,
My God, my sins forgive;
Thy grace my stubborn heart can break,
And, breaking, bid me live.”

I will now give the testimonies of several Christian denominations on this subject.

I. EPISCOPAL CHURCH. “Repentance, a sincere contrition for all past offences, and a resolution to renounce in future every species of sin.”—*Bishop Porteus*.

II. MORAVIAN CHURCH. “True repentance is not a legal fear of punishment, but a genuine contrition for, and a hatred of sin. To repent is to be convinced of sin, and to acknowledge, abhor and forsake it. True repentance will, therefore, be accompanied by an entire change (conversion) of the heart, will, and character.”—*Catechism*.

III. LUTHERAN CHURCH. “Genuine and true repentance properly consists in contrition and sorrow, or terror on account of sin.”—*Augsburg Confession*.

IV. REFORMED CHURCH. "True repentance is a turning to God from the devil, sin, and their old nature. . . . True repentance is followed by conversion and obedience, and in proportion to its depth is the old man mortified and the desire for righteousness increased."—*Ursinus*.

V. PRESBYTERIAN CHURCH. "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after new obedience."—*Shorter Catechism*.

VI. BAPTIST CHURCH. "Repentance is a holy duty, and is wrought in our souls by the regenerating Spirit of God, whereby, being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned

contrition, confession, and supplication for mercy."*

VII. METHODIST CHURCH. "Repentance implies that a measure of Divine wisdom is communicated to the sinner, and that he thereby becomes wise to salvation. That his mind, purposes, opinions, and inclinations are changed; and that, in consequence, there is a total change in his conduct. In this state, a man feels deep anguish of soul, because he has sinned against God, unfitted himself for heaven, and exposed his soul to hell. Hence, a true penitent has that sorrow, whereby he for-

* *Baptist Confession of Faith.* The Baptist Church in general has no regular Confession of Faith, except, as their members say, the Bible! The one from which I have taken this extract, is, however, pretty generally adopted by the Baptists of this country, and agrees with the leading doctrines of the Baptist Church in general. I would also observe, that the extracts on faith, (repentance and faith stand connected in the same article, but for convenience sake, I have separated them,) justification, regeneration, and sanctification, which represent the Baptist Church in this work, are taken from the same source.

sakes sin, not only because it has been ruinous to his own soul, but because it has been offensive to God.”—*Dr. A. Clarke.*

VIII. UNITED BRETHREN IN CHRIST.

“That which repentance presupposes, or, more properly said, implies, namely, knowledge and confession of sin and moral pollution, contrition for, and a determination to forsake sin, and consecrate one’s self to the Lord and his service, must, therefore, be a matter of the heart, and not merely an external form.”—*L. Peters.*

IX. EVANGELICAL ASSOCIATION. “Repentance is a change of mind, whereby man turns from sin to God, seeking his favor,” and does especially belong to it, “That with shame and sorrow we acknowledge and confess our sins, and heartily repent of them, with full purpose of heart endeavoring to submit ourselves in obedience to God.”—*Catechism.*

In these extracts we have the doctrine of repentance as taught by different Christian

denominations. However much they may deviate from each other in their expressions, in presenting the doctrine, yet in substance they teach the same thing. Nevertheless, however profound repentance may be, however seriously, ardently, and perseveringly a person may implore forgiveness, yet no one can merit, or secure the favor of God, by it. In order to obtain pardon, true faith must be united with repentance. This will afford us the opportunity of taking the subject of Faith into consideration.

II. *Faith.* “Faith is the assent of the understanding to any truth. Religious faith is the assent to the truth of Divine Revelation, and of events and doctrines contained in it. This may be merely historical, without producing any effect on our lives and conversation; and it is then a dead faith, such as even the devils have. But a living or saving faith not only believes the great doctrines of religion as true, but embraces them with the

heart and affections; and is thus the source of sincere obedience to the divine will, exhibited in the life and conversation." * There is a great deal said in the present day concerning faith, of "embracing faith," "falling from faith," etc. Indeed, nearly everybody claims to be a believer, and professes to be a possessor of saving faith. But alas! the language of the apostle is only too applicable to a large number of these characters. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate," (*Tit.* i. 16;) they are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, high-minded, lovers of pleasures more than lovers of God; having the form of godliness, but denying the power

* *Bible Dictionary.*

thereof." (2 *Tim.* iii. 2-4.) These characters are indifferent about spiritual matters, live prayerless and in open violation of God's holy law. Yet, notwithstanding, they flatter themselves, because their names are standing on the Record of some church, because they attend divine services and commune occasionally, that they are true believers, and will ultimately be saved. How fearfully deceived will such individuals be in the solemn hour of death, and in the day of final retribution!

Saving faith consists not, in memorizing the contents of a catechism, subscribing to the truth of any particular creed, or in a correct conception of the truth of Divine Revelation, and of the events and doctrines contained therein. We may find this to exist among the most profligate and vicious, such is a dead faith, which even devils may possess, (*Jas.* ii. 19;) but saving faith is essentially a matter of the heart. "With the heart man believeth unto righteousness." (*Rom.* x. 10.) It is not, as

already indicated, only believing with the understanding the doctrines of the gospel to be true, but embracing them with all the heart and affections, and it thus becomes the source of sincere obedience to the will of the Most High, and will exhibit itself in the life and conversation of every true believer.

The Necessity of Faith is evident from the Old and New Testament. "Believe in the Lord your God, so shall ye be established." (2 *Chron.* xx. 20.) "The just shall live by faith." (*Hab.* ii. 4.) "Now faith is the substance of things hoped for the evidence of things not seen." (*Heb.* xi. 1.) "Without faith it is impossible to please Him," (*Heb.* xi. 6;) "But he that believeth not shall be damned," (*Mark* xvi. 16.)

Saving faith properly includes :

1. *Knowledge.* Without knowledge there is no faith possible. "How shall they believe in him of whom they have not heard?" (*Rom.* x. 14.) A correct knowledge of God, of the

plan of salvation and of ourselves, is indispensable before we can obtain saving faith. This knowledge is derived from the Word of God, written or preached. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." (*John* v. 39.) "Faith cometh by hearing, and hearing by the Word of God." (*Rom.* x. 17.) "The holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (*2 Tim.* iii. 15, 16.)

2. *Assent.* Assent to all the truths which are revealed in the Sacred Scriptures, concerning God, his nature, essence, attributes; concerning Jesus, his life, sufferings, shedding of blood, sacrificial death and purchased redemption, pardon, adoption, and salvation. Thus far, properly speaking, historical faith extends. Such a faith, however, is not sufficient to save us; yet, notwithstanding, many persons content themselves therewith, and lose their souls. Historical faith is nevertheless

necessary, as it always precedes saving faith; for without it the latter could not be called into existence. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (*Heb. xi. 6.*)

3. *Confidence.* Implicit confidence or reliance in the grace of God in Jesus Christ, in the merits of his death, and resurrection, appropriating him as the only Mediator and Redeemer with all the heart as a personal Saviour, a determination to seek all in and through him, what is necessary to salvation and happiness, and to rely steadfastly and immovably upon his precious merits in life and death, in time and eternity. Whenever these three particulars unite, then *living faith* in *Christ—the true Christian and only saving faith*—is produced.

This accords with the teachings of the different Christian denominations on this subject.

I. EPISCOPAL CHURCH. "This faith is not a mere assent, a mere historical notion, a

mere agreement with a national (or any other) creed, a mere non-resistance of certain practical truths, but it is a spiritual, holy disposition of mind, produced by the Holy Spirit.”—*D. Wilson.*

II. MORAVIAN CHURCH. “True faith in Jesus Christ is the firm conviction that the living God, as man, has suffered and died for *me*, a poor sinner, in order to free *me* from sin, and from its punishment.”

“*True* living faith is a conviction and experience of the heart which becomes apparent by a changed life.”—*Catechism.*

III. LUTHERAN CHURCH. “True faith is a firm reliance on the grace of Christ, and is wrought in us by the Holy Spirit.”—*Smaller Catechism.*

IV. REFORMED CHURCH. “True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in his word; but also an assured confidence which the Holy Ghost works by the Gospel in my

heart, that not only to others, but to me also, remission of sin, everlasting righteousness and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits."—*Heidelberg Catechism.*

V. PRESBYTERIAN CHURCH. "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel."—*Shorter Catechism.*

VI. BAPTIST CHURCH. "Faith is wrought by the regenerating Spirit of God, when we turn to God with unfeigned contrition, confession, and supplication for mercy, heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on Him alone as the only and all-sufficient Saviour."—*Confession of Faith.*

VII. METHODIST CHURCH. "Christian faith is not only an assent to the whole Gospel of Christ, but also a full reliance on the blood of Christ; a trust in the merits of his life,

death, and resurrection; or recumbency upon him as our atonement and our life, *as given for us, and living in us.*" — *J. Wesley.*

VIII. UNITED BRETHREN IN CHRIST.

"It implies a hearty concurrence of the will and affections in the plan of salvation, and a cheerful obedience to all the Divine requirements. It is a firm reliance or trust in God for salvation through the blood of Christ, as the only means by which our guilt and pollution may be removed." — *D. K. Flickinger.*

IX. EVANGELICAL ASSOCIATION. "True faith is a living confidence in the grace and mercy of God, or a firm assurance of the sufficiency of the merits of Christ for our salvation, and the taking hold and appropriating of his merits." — *Catechism.*

All men have not this faith. (2 *Thess.* iii. 2.) Whoever is not in possession of such a faith, no matter to which branch of the Church he may belong, is no true Christian, and can never enter the Kingdom of Heaven. But

by his own power and understanding, man cannot appropriate Christ, cannot confidentially believe in him unto salvation. The Holy Spirit must, therefore, prepare the mind and heart, and impart the ability thus to believe. It is true, the proper act of faith is the work of man, but the ability to exercise it must proceed from above.

Saving faith commences with repentance. Without true sorrow for sin, the exercise of living faith is utterly impossible. If we have never truly repented of our sins, we must not flatter ourselves to possess saving faith. The supposed faith of impenitent persons, however moral their external deportment may be, is a counterfeit, a vain illusion, an air-castle, and plunges the individual who relies upon it into eternal destruction. That devoted man of God, J. G. Brastberger, an eminent minister of the Lutheran Church, says, in one of his sermons concerning this subject: "The faith which is not accompanied by a powerful

savor is a miserable faith. And such is the faith of all unconverted persons; they believe in their opinion, and yet they do not possess what they believe; they believe in a Saviour, and yet are unsaved; they believe in Christ an anointed, yet possess not a particle of the unction of the Holy Spirit; they believe in a Redeemer, and yet they are under the dominion of the devil, of sin and death; they believe in the remission of sins, and yet have a guilty conscience. What for a faith is this? An idle creation of the brain, an empty dream, a powerless imagination. The faith of true Christians is something quite different: it is a saving (according to the German, a happy-making) faith; it makes them a happy people, and enables them to taste and enjoy what they believe." He further observes, "Him (the Holy Spirit) have true Christians in their hearts; through it, faith has been kindled in repentance, when under the terrors of death." Saving faith is also beautifully described by

Loskiel, a pious divine of the Moravian Church. He says: "This faith is nothing less than the coming of the weary and heavy-laden to Him, who calls him, and gives him rest; the union of the diseased heart with its Physician, the bound with his Redeemer, one in need of reconciliation with his Mediator; the poor, who needs pardon with Him, who alone has power to forgive all sins; the sinner with the Sin-Destroyer, the sufferer with the Succorer, the wretched sinner with the Saviour, with Jesus Christ himself, with his person."

Reader, do you possess this faith? This faith alone is the means of obtaining salvation, not meritoriously, but instrumentally. Without it no justification, no regeneration, no sanctification, no growth in grace, no Christian maturity, no final salvation is possible. May God in his infinite mercy grant this faith to every one!

“Vain are your fancy’s airy flights,
If faith be cold and dead;
None but a living power unites
To Christ, the living Head.

“That faith that changes all the heart,
That faith that works by love,
That bids all sinful joys depart,
And lifts the thoughts above:

“That faith that conquers earth and hell
By a celestial power;
That is the faith that shall prevail
In the decisive hour.”

8





CHAPTER V.

THE METHOD OF THE OLD WAY.

(CONTINUED.)

JUSTIFICATION—REGENERATION—SANCTIFICATION
—DENOMINATIONAL TESTIMONIES.



WHOEVER desires to gain admittance into the Kingdom of Heaven, must experience a great change in regard to his relations to God, his moral nature and personal character, as in his natural and sinful condition man is not a fit subject for the Mansions of Eternal Glory. He must realize a thorough work in Christ—Justification, Regeneration, and Sanctification—in order to become qualified and worthy for the “inheritance of the saints in light.” The experience of this work, or the different divisions

thereof, is conditioned upon faith, the faith described in the preceding chapter. Let us now examine these different divisions in regular order.

I. *Justification.* The word *justify* is a forensic term, and denotes the acquittal of a person, tried by a court, upon an accusation of a crime. A subject of law is justified only when he is perfectly just, that is, when he has completely obeyed and fulfilled every requirement of the law. Justification, when extended to sinners, must necessarily be something widely different from justification under the law. The term is not used by the inspired writers in its original meaning; but because the term, figuratively used, better expresses the thing intended than any other. "*The act of God denoted by this term and used in the Gospel,*" says Dr. T. Dwight, "so much resembles a forensic justification, or justification by law, that *the word is naturally, and by an easy translation, adapted to express the act.*"

The Doctrine of Justification is clearly taught in the Word of God. "And he believed in the Lord; and he counted it to him for righteousness," (*Gen. xv. 6*;) "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile," (*Ps. xxxii. 1, 2*;) "Being justified freely by his grace, through the redemption that is in Christ Jesus," (*Rom. iii. 24-26*;) "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." (*Rom. v. 1*; *Gal. ii. 16.*)

The Necessity of Justification is evident from the following considerations. Man is by nature a sinner. The great Jehovah is the Lawgiver of all men. His laws are holy, just, and good, and are binding upon all the nations of the earth. But puny man has rebelled against the authority of his Creator, transgressed his laws and offended the Divine majesty. This humiliating truth is promi-

nently set forth in the pages of Divine Revelation. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one," (*Ps.* xiv. 2, 3;) "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." (*Rom.* iii. 10-19.) In such a state, man is guilty and deserving of punishment. "God is angry with the wicked every day," (*Ps.* vii. 11;) "The soul that sinneth it shall die," (*Ezek.* xviii. 4;) "The wrath of God abideth on him." (*John* iii. 36.) Consequently, if the sinner is not pardoned, or justified, he will inevitably perish and be lost forever. "Know

ye not that the unrighteous shall not inherit the kingdom of God." (1 *Cor.* vi. 9, 10; *Gal.* v. 19-21.)

The Procuring Cause of Justification is our blessed Lord and Saviour Jesus Christ. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken and smitten of God and afflicted. But he was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed," (*Isa.* liii. 4, 5;) "Who was delivered for our offences, and was raised again for our justification," (*Rom.* iv. 25,) "who of God is made unto us wisdom and righteousness," (1 *Cor.* i. 30,) and "in whom we have redemption through his blood, the forgiveness of sins." (*Eph.* i. 7.)

Yes, the blessed Jesus, by his voluntary sacrifice, by his bitter passion, shedding of blood and ignominious death on the accursed tree, on the cross of Calvary, rendered com-

plete satisfaction to all demands of the law, and the requirements of the sinner's case. He fulfilled the law, the whole law, and wrought out a complete salvation for the entire human race, for every son and daughter of Adam. He paid the ransom for our deliverance from captivity, his most precious blood satisfied all demands of Divine justice, and he has thus become a Saviour and Redeemer, who "is able also to save to the uttermost who come unto God by him," and at his name every knee shall bow and every tongue swear and confess, "In the Lord have I righteousness and strength." (*Isa.* xlv. 24; *Phil.* ii. 9-11.)

"Our sins on Christ were laid;
He bore the mighty load;
Our ransom-price he fully paid
In groans, and tears, and blood.

"Pardon and peace abound;
He will our sins forgive;
Salvation in his name is found,—
He bids the sinner live."

I will now give the Denominational testimonies on this subject.

I. EPISCOPAL CHURCH. "God's justifying us doth solely, or chiefly, import His acquitting us from guilt, condemnation, and punishment by free pardon and remission of our sins, accounting us and dealing with us as just persons, upright and innocent in His sight and esteem."—*Dr. I. Barrow.*

II. MORAVIAN CHURCH. "Justification consists in this, that a person, who by the grace of God is brought to a sense of his sin and misery, and in such condition comes to Christ by faith, has all his sins pardoned for the sake of the blood and death of Christ."—*A. G. Spangenberg.*

III. LUTHERAN CHURCH. "We cannot obtain righteousness and the forgiveness of sin before God by our own merits, works, and atonement; but we obtain the remission of sins, and are justified before God, by grace, for Christ's sake, through faith, if we believe that

Christ suffered for us, and for his sake our sins are remitted unto us, and righteousness and eternal life are bestowed on us."—*Augsburg Confession*.

IV. REFORMED CHURCH. "Justification is an act of God's free grace, whereby he acquits the penitent and believing sinner of all his sins, and the punishment due to sin, and grants him a right and title to eternal life, only on account of the righteousness of Christ, imputed to him by faith."—*S. Helfenstein, D.D.*

V. PRESBYTERIAN CHURCH. "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous, only for the righteousness of Christ imputed to us, and received by faith alone."—*Shorter Catechism*.

VI. BAPTIST CHURCH. "Justification includes the pardon of sin, and the promise of eternal life on the principles of righteousness; it is bestowed, not in consideration of any

works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith His perfect righteousness is freely imputed to us of God."

Confession of Faith.

VII. METHODIST CHURCH. "The plain scriptural notion of justification is pardon, the forgiveness of sins. It is the act of God the Father, whereby, for the sake of the propitiation made by the blood of his Son, he 'showeth forth his righteousness (or mercy) by the remission of the sins that are past.'"—*J. Wesley.*

VIII. UNITED BRETHERN IN CHRIST. "It is an act of God's free grace, by which he grants pardon to all penitent believers, and accepts them as righteous in his sight, by virtue of Christ's atonement."—*D. K. Flickinger.*

IX. EVANGELICAL ASSOCIATION. "Justification is an act of God's free grace, whereby he pardons all our sins, and considers us as righteous, only and solely for the sake of Christ."—*Catechism.*

The reader, no doubt, will observe different forms of expressions in the extracts on this subject. While some define justification, simply to mean the remission of sins and acquittal from the guilt and penalty thereof, others assert, that it consists in the imputation of the perfect righteousness of Christ to the sinner, and that he is on *that* account acknowledged as righteous in the sight of God. This subject has very frequently occasioned bitter disputations and strife among graceless professors of religion. The difference, however, is really more in the conception of the idea, than in the reality and experience of the matter. Much unpleasantness might be prevented in the world, if persons would only always understand each other correctly. That eminent man of God, J. Wesley, says: "Abundance of disputes arise purely from want of this, from mere misapprehension. Frequently neither of the contending parties understands what his opponent means; whence it follows,

that each violently attacks the other, while there is no real difference between them."

It is true beyond controversy, that the righteousness of Christ is inseparably connected with our justification and salvation. It is a pillar and foundation of saving faith. As soon as a person believes with all the heart, the righteousness of Christ becomes his property. It is imputed to every penitent sinner, in a certain sense, as soon as he believes; because whoever believes according to the Scriptures, believes in the righteousness of Christ. There is no pardon, no acquittal from the guilt and penalty of sin, where the righteousness of Christ is not the efficient cause. In this particular, all orthodox Christians agree. The inquiry now arises, In what sense is Christ's righteousness imputed to the penitent and believing sinner in justification? I would answer in the language of J. Wesley, "All believers are forgiven and accepted, not for the sake of anything in them, but wholly

and solely for the sake of what Christ has done and suffered for them. I say again, not for the sake of anything in them, or done by them, of their own righteousness or works; 'Not for works of righteousness which we have done, but of his own mercy he has saved us.' 'By grace ye are saved through faith—not of works, lest any man boast;' but wholly and solely for the sake of what Christ hath done and suffered for us. We are 'justified freely by his grace, through the redemption that is in Christ.' And this is not only the means of our obtaining the favor of God, but of our continuing therein. It is thus we come to God at first; it is by the same we come unto him ever after."

Let no one consume time by disputing about the particular form of expression or mode of speech; but give every one liberty to employ such expressions as he believes to be more scriptural, if he only does not neglect the substance of the matter, and rests his only hope upon what Christ did and suf-

ferred, for pardon, peace, and eternal salvation; then all is well. "It is true," says J. Wesley further, "believers may not all speak alike; they may not all use the same language. It is not expected that they should; we cannot reasonably require it of them. A thousand circumstances may cause them to vary from each other, in the manner of expressing themselves; but a difference of expression does not necessarily imply a difference of sentiment. Different persons may use different expressions, and yet mean the same thing. Nothing is more common than this, although we seldom make sufficient allowance for it. Nay, it is not easy for the same persons, when they speak of the same thing at a considerable distance of time, to use exactly the same expressions, even though they retain the same sentiments; how then can we be rigorous in requiring others to use just the same expressions with us?" J. Hervey, another devoted servant of God, expresses the same sentiment.

He says: "We are not solicitous as to any particular set of phrases. Only let men be humbled as repenting criminals at Christ's feet, let them rely as devoted pensioners on his merits, and they are undoubtedly in the way to a blessed immortality."

II. *Regeneration.* Regeneration, or the new birth, is the moral or spiritual change of heart, (*Ezek.* xxxvi. 27,) the new creation, (*2 Cor.* v. 17,) the restoration of the image of God in, and the communication of a new, divine principle of life to, the soul of fallen man. (*Col.* iii. 10; *John* iii. 15; v. 24.)

This is an exceedingly important doctrine, and the Necessity of the Work is everywhere inculcated in the Word of God. "Create in me a new heart, O God; and renew a right spirit within me." (*Ps.* li. 10.) "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put

my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (*Ezek.* xxxvi. 26, 27.)

"Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." (*John* iii. 3-7.) "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (*Tit.* iii. 5; *1 Pet.* i. 3.)

Regeneration does not, as many erroneously suppose, consist in any of the following particulars:

1. *Not in the Renunciation of Error.* A person may renounce every error, become soundly orthodox in his views, and fully assent to every doctrine of the Bible, without experiencing this work.

2. *Not in External Reformation.* A profligate and vicious person may abandon his immoral course and lead a reformed life, and, notwithstanding, be an entire stranger to this work. How often is it the case that persons

in their younger days live in all kinds of wickedness, but when they are older abandon the sins of their youth, not because the desire of, and love for them, are lost, but because they no longer possess the strength and ability to indulge in them!

3. *Not in Morality.* Morality is inseparably connected with true religion. To enjoy religion without possessing morality, is utterly impossible. However, it is possible to be moral, in the general sense of the term, without knowing anything experimentally about the work of regeneration. As an illustration of this truth, take the case of the rich young man. He inquired of Jesus, "Good Master, what good thing shall I do, that I may have eternal life?" The Saviour replied, "Keep the commandments." The young ruler inquired, "Which?" Jesus then answered him, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father

and thy mother; and, Thou shalt love thy neighbor as thyself." The young man, it seems, could say, "All these things have I kept from my youth up," (of course only according to the letter and not in the spirit,) and yet, notwithstanding, Jesus solemnly declared, "Yet lackest thou *one thing*." (*Matt.* xix. 16-22; *Luke* xviii. 18-24.)

4. *Not in Baptism.* The ordinance of baptism was instituted by the great Head of the Church himself. It is not merely a token of a Christian profession, whereby Christians are distinguished from the world, and whereby they solemnly obligate themselves to perform every Christian duty; but it is a sign and seal of regeneration, (*Tit.* iii. 5,) a figure of the internal ablution by the blood of Christ. (*1 Pet.* iii. 21.) A person, however, may be baptized fifty times—in infancy or at an adult age—and yet may not be born again; for it is not by water, but exclusively by the Word and Spirit of God, upon the

simple conditions of repentance toward God and faith in the Lord Jesus Christ, that man is regenerated. This truth is pointedly illustrated in the history of Simon the Sorcerer. (*Acts* viii. 9-24.) When Philip came to Samaria and preached the Gospel of the crucified Redeemer, many who heard "the things concerning the kingdom of God" believed, and were baptized. Simon also believed, was baptized, and "continued with Philip, and wondered, beholding the miracles and signs which were done."

But, notwithstanding his faith, (which was merely historical, that is, assenting to the truths of the gospel,) his baptism, and even his union and connection with the Church, his actions evidenced it unequivocally that he was not a regenerated man; and Peter declared, among other things, concerning him, "Thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thoughts of thy heart may be for-

given thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." The Christian world abounds with such characters. Indeed, there are comparatively few in the present day who have not been baptized with water; but the fruits of their lives, as in Simon's case, clearly testify that the majority of them have never experienced a change of heart. That baptism is not regeneration, is also obvious from the history of Cornelius and his household; for they received the Holy Ghost *before* they had submitted to the ordinance, and consequently they must have been regenerated previously. (*Acts* x. 44-48.) Neither baptism, nor any other external ceremony, however impressive and appropriate such form may be in its proper place, can change, transform, regenerate the heart, and impart spiritual and divine life to man; for regeneration is the work of God, and is wrought in the soul by the Holy Spirit.

Regeneration is:

1) *A Complete Change.* The whole man who was before of an earthly and sensual disposition, is transformed — “created anew” — and becomes heavenly-minded. “If any man be in Christ, he is a new creature; old things have passed away; behold all things have become new.” (2 Cor. v. 17.)

2) *A Mysterious Change.* The Spirit’s operation in effecting this work is inexplicable and mysterious. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.” (John iii. 8.)

3) *An Instantaneous Change.* I do not mean to convey the idea, as if the whole process of the work was instantaneous, — by no means, because, before it can be effected, the seed of the Word of God must be communicated to, or infused into, the heart by the Holy Spirit, and must gradually develop itself there in awakening and enlightening the sin-

ner, by discovering to him his deeply fallen and sinful condition, and leading him to repentance, and finally to faith. This development may possibly go on for days, weeks, months, and even years, as may have been the case in particular instances; but such a length of time is not essentially necessary, if the sinner submits unreservedly and passively to the operations of the Spirit; but, properly speaking, the transition from spiritual death unto spiritual life is instantaneous. In the present moment a person may be an unpardoned, penitent sinner, and in the next, a beautiful creature of grace, a child of the living God. Happy the soul who realizes this blessed change!

4) *A Visible Change.* Every person who has experienced this blessed work will give evidence of it in his whole life and conversation. "Every good tree bringeth forth good fruit." (*Matt.* vii. 17-20.) Every one who is born of God bringeth forth the fruit of the Spirit, "love, joy, peace, long-suffering, gen-

tleness, goodness, faith, meekness, and temperance," (*Gal.* v. 22, 23;) "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (*Matt.* v. 16^r)

I will now give the Denominational testimonies on this subject.

I. EPISCOPAL CHURCH. "Except a man be born again, that is, renewed in his mind, will, and affections by the operations of the Holy Spirit, and so become a new creature, (*2 Cor.* v. 17,) he cannot enjoy the blessings of the kingdom of God."—*Dr. Whitby.*

II. MORAVIAN CHURCH. "Regeneration, which consists in this, that we become the sons of God, by faith in Jesus Christ, is a work of the Holy Spirit."—*A. G. Spangenberg.*

III. LUTHERAN CHURCH. "Regeneration is a work of the Holy Spirit, whereby a person is changed from a child of wrath and damnation to a child of grace and salvation ;

from a sinner to a righteous man by faith, word, and sacrament; whereby also our heart, mind, disposition, understanding, will, and affections, are renewed, enlightened, and sanctified in and after Christ, to a new creature.”—

J. Arndt.

IV. REFORMED CHURCH. “Regeneration is the restoration of the image of God to the soul; or, regeneration is that work of God in the soul whereby spiritual life, which is the image of God, is restored, and all the powers of the soul are renewed and sanctified. It is represented, in Scripture, under a variety of metaphors and expressions: such as, being born again; or, Christ being formed in the heart; or, partaking of divine nature; or, it is called a resurrection; a new creature; a new heart.”—*S. Helfenstein, D. D.*

V. PRESBYTERIAN CHURCH. “By our first birth we were corrupt, shapen in sin and iniquity; we must therefore undergo a second birth, our souls must be fashioned and en-

livened anew. . . . But this new birth has its rise *from* heaven and its tendency *to* heaven ; it is to be born to a divine and heavenly life, a life of communion with God and the upper world, and, in order to this, it is to partake of a divine nature and bear the image of the heavenly.”—*M. Henry.*

VI. BAPTIST CHURCH. “Regeneration consists in giving a holy disposition to the mind ; it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with Divine truth, so as to secure our voluntary obedience to the Gospel.”—*Confession of Faith.*

VII. METHODIST CHURCH. “It is that great change which God works in the soul, when he brings it into life ; when he raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty Spirit of God, when it is ‘created anew in Christ Jesus,’ when it is ‘renewed after the image of God, in righteous-

ness and true holiness ;' when the love of the world is changed into the love of God ; pride into humility ; passion into meekness ; hatred, envy, malice, into a sincere, tender, disinterested love for all mankind. In a word, it is that change whereby the earthly, sensual, devilish mind is turned into the 'mind which was in Christ Jesus.'"—*J. Wesley.*

VIII. UNITED BRETHREN IN CHRIST.

"The 'new birth' is, most unequivocally, an internal work—a work of the heart. It begins there and reforms the whole man, by reconstructing and carefully regulating the hidden springs of life. It purifies life's issues, and makes them blessings to society. It rears around the soul a 'wall of fire' against the encroachments of sin, and brings within its borders 'quietness and assurance forever.'"—*W. J. Shuey.*

IX. EVANGELICAL ASSOCIATION.

"It is that change of heart, by the power of the Holy Ghost, whereby man is transplanted

from spiritual death into the divine life, and renewed to the image of God."—*Catechism*.

This blessed work, this glorious change in the moral nature of man, is compared to a birth, and is therefore called regeneration, which means to be re-born, or born again, because :

(1) As man by his natural birth is made a partaker of human, so by this change a person is made a partaker of divine nature. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."
(2 *Pet.* i. 3, 4.)

(2) As man by his natural birth is introduced into the natural, so by this change a person is introduced into the spiritual world,

into the kingdom of Jesus Christ: "Who hath delivered us from the power of darkness, and has translated us into the kingdom of his dear Son." (*Col.* i. 13.)

(3) As man by his natural birth receives the image of his earthly parents, so by this change a person receives the image of God. "The new man, which after God is created in righteousness and true holiness." (*Eph.* iv. 24.)

(4) As man by his natural birth is made an heir of temporal, so by this change a person is made an heir of spiritual and eternal possessions, even of eternal life and glory. "And if children, then heirs; heirs of God, and joint heirs with Christ." (*Rom.* viii. 17.) "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (1 *Pet.* i. 4.)

"Sinner! this solemn truth regard —

Hear, all ye sons of men;

For Christ, the Saviour, hath declared,

'*Ye must be born again!*'

“Whate'er might be your birth or blood,
 The sinner's boast is vain;
 Thus saith the glorious Son of God:
 ‘*Ye must be born again!*’

“Your nature's totally depraved,
 The heart a sink of sin;
 Without this change you can't be saved,
 ‘*Ye must be born again!*’”

III. *Sanctification.* Sanctification denotes in a general sense the ceremonial or ritual consecration of a person or thing to God; but in a particular and doctrinal sense, the making truly and perfectly holy what was before polluted and defiled. To be wholly sanctified means to be saved from all sin; to be pure in heart; to enjoy such a state of Christian experience as to be entirely separated from the world and redeemed from every stain and pollution of sin; so that we live no longer to ourselves, but are wholly consecrated to the service of God.

The Doctrine of Sanctification, or Holiness, is the Central Idea of revealed Religion, and

is, therefore, of superior importance. The Necessity of Holiness is prominently set forth in the Old and New Testament. "And ye shall be unto me a kingdom of priests, and a holy nation." (*Ex. xix. 6.*) "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." (*Lev. xi. 44, 45; Isa. lxii. 12.*) "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (*2 Cor. vii. 1.*) "For this is the will of God, even your sanctification." (*1 Thess. iv. 3.*) "Follow peace with all men, and holiness, without which no man shall see the Lord." (*Heb. xii. 14.*)

The great and glorious object of the advent of the Son of God upon earth was to "destroy the works of the devil," (*1 John iii. 8.*) to "save his people from their sins," (*Matt. i. 21.*) to "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," (*Tit. ii. 14.*) "that he might present it to himself a glorious church, not having a

spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (*Eph.* v. 27.)

It is not only the inestimable privilege, but the solemn and imperative duty of every believer to be entirely holy. Believers must be washed from all the impurities of sin, be cleansed from all filthiness of the flesh and spirit, and be redeemed from every affection and desire, which are contrary to the law and will of God. They are, therefore, commanded to "be holy," (1 *Pet.* i. 14-16,) to "put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts," (*Eph.* iv. 22; *Col.* iii. 10,) to "lay aside every weight, and the sin which doth so easily beset us," (*Heb.* xii. 1,) and "to keep themselves unspotted from the world," (*Jas.* i. 27;) for "no unclean person hath any inheritance in the kingdom of Christ and of God," (*Eph.* v. 5,) yea, only the "pure in heart shall see God." (*Matt.* v. 8.)

That there is generally, if not always, something remaining in the believer, after his conversion, that is, that everything is not in perfect order and harmony immediately in regeneration as it should be,—no matter whether that discord, or the cause of it, exists in the spirit, in the soul, or in the body,—and whether we denominate that something, “original sin,” “indwelling sin,” “moral depravity,” “remains of the carnal mind,” or by whatever name we please, it is an undeniable fact, it exists somewhere, as frequently indicated in the Word of God, and as verified and corroborated by the almost, if not quite, uniform experience of all believers in every period of the world. But whatever disorder may remain, thank God, there is a “fountain opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness,” (*Zech. xiii. 1*.) which cleanseth from all pollution; for the Lord is not only willing to pardon sin, when a person comes in the proper disposition of

mind and heart, but also to “cleanse from all unrighteousness,” (1 *John* i. 9,)—to “purify the heart,” (*Acts* xv. 9;) for “the blood of Jesus Christ the Son of God cleanseth from all sin,” (1 *John* i. 7;) “And every one that hath this hope in him, (of being a son of God and of being finally glorified,) purifieth himself even as he is pure. Whoso committeth sin transgresseth the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin.” (1 *John* iii. 3-5.)

I will now, according to my custom, give the Denominational testimonies on this subject also.

I. EPISCOPAL CHURCH. “The very end and essence of the covenant of grace is, that God might ‘purify unto himself a peculiar people, zealous of good works.’ (*Tit.* ii. 14.) It is vain to preach the remission of sins, without inculcating the necessity of repentance and amendment of life at the same time. The whole tenor of the Gospel is uniform as to this

point. Not one precept, not one command, not one exhortation can be produced, that does not tend to the same thing. And the grand doctrine of all, and of every part, is comprised and summed up in this short, expressive, and momentous sentence: 'Without holiness no man shall see the Lord.'" — *Dean Tucker*.

II. MORAVIAN CHURCH. "Sanctification consists in this, that we do not allow sin to reign in us, but seek to be purified from it more and more, and to increase in the love and practice of all that is good." — *Catechism*.

III. LUTHERAN CHURCH. "Sanctification is that state of man, in which he is capable, by virtue of the spiritual powers received in his conversion, to strive diligently after holiness of life, and, as the Most Holy, seeks to be separated from everything which is contrary to the commandment of God, and on the contrary does that which is acceptable to the Creator. The substance of this sanctification consists, therefore, by no means, in a mere external

reformation of morals, but in an internal transformation of the heart, in directing quite different the will and all desires; so that all meditation and striving has reference to God, and man stands wholly under the influence of the Holy Spirit." — *G. Buechner*.

IV. REFORMED CHURCH. "Sanctification is that act of God's grace, whereby believers are gradually cleansed from the remains of sin and indwelling corruption, and renewed after the image of God." — *S. Helfenstein, D. D.*

V. PRESBYTERIAN CHURCH. "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness." *Shorter Catechism.*

VI. BAPTIST CHURCH. "Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; it is a progressive work; it is begun in regeneration; and it is carried on in the hearts of

believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially, the word of God, self-examination, self-denial, watchfulness, and prayer.”—*Confession of Faith.*

VII. METHODIST CHURCH. “Gospel holiness is no less than the image of God stamped upon the heart; it is no other than the whole mind which was in Christ Jesus; it consists of all heavenly affections and tempers mingled together in one. It implies such a continual, thankful love to him who hath not withheld from us his Son, his only Son, as makes it natural and in a manner necessary to us, to love every child of man; as fills us ‘with bowels of mercies, kindness, gentleness, long-suffering:’ it is such a love of God as teaches us to be blameless in all manner of conversation; as enables us to present our souls and bodies, all we are, and all we have, all our thoughts, words, and actions, a continual sacrifice to

God, acceptable through Christ Jesus.” — *J. Wesley.*

VIII. UNITED BRETHREN IN CHRIST. “Holiness of heart, which, before God, is an absolute pre-requisite to admission into heaven, is the result of an application of the all-cleansing blood of Christ. ‘For if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth from all sin.’” — *W. J. Shuey.*

IX. EVANGELICAL ASSOCIATION. “By sanctification is meant the entire purification from all sin, and unreserved dedication to God, loving him with all our heart, with all our soul, with all our mind, and with all our strength; and our neighbor as ourselves.” — *Catechism.*

In the following particulars all orthodox Christian denominations agree on this doctrine.

First: That man is naturally unholy.

Secondly: That no unholy person can enter into the kingdom of heaven.

Thirdly: That no man can make himself holy.

Fourthly: That the blood of Jesus Christ is the only remedy to make man holy.

Fifthly: That man must be made holy, be entirely sanctified, before he can gain admittance into the presence of God.

All parties, therefore, agree in those points which constitute the most important and essential features, the substance of the doctrine, and the only questions remaining for consideration are, concerning the time and form, when and how it is accomplished. In these respects, I concede, there prevail various and even conflicting opinions among the different denominations, as may be seen in their writings on this subject. With regard to the time, some affirm that it is consummated *immediately before, or in death*; others, that it is possible at any time, *long anterior* as well as *immediately before or in death*. The latter contend, that, if it is possible for a person to be wholly sanctified

one moment prior to death, it is equally possible, days, weeks, months, and even years previously. They say, with God all things are possible. (*Matt.* xix. 26.) He is not limited to any particular time, and as He is a perfectly holy Being, and desires that all believers should be entirely holy, (1 *Pet.* i. 16,) not only at some future period, but even *now*, and as He must effect the work, He will accomplish it in every heart, as soon as a person is in the proper state of mind, and complies with the conditions of the Gospel. This view of the subject seems reasonable, and is, in my opinion, correct and scriptural. It is true, the Holy Scriptures do not specify in so many words, the particular period in which the work is finally consummated; but their whole tenor seems to favor this view.

That entire sanctification may be obtained by every believer, at any time *previous* to death, is quite evident, from the apostle's prayer in behalf of the Thessalonians: "And the very

God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." (1 *Thess.* v. 23.) We learn from this petition the following particulars:

First: That the Thessalonians, or at least a portion of them, were not *wholly* sanctified.

Secondly: That the Apostle believed that they could be *wholly* sanctified.

Thirdly: That they could be *wholly* sanctified at the time he prayed for them.

Fourthly: That after their *entire* sanctification they could live "blameless" in the sight of God, or how else is the following language to be understood, "Your whole spirit, and soul, and body, *be preserved blameless* unto the coming of our Lord Jesus Christ"?

With regard to the form, the inquiry arises, Is sanctification a gradual or instantaneous work? . It is, beyond controversy, both. It commences simultaneously with justification

and regeneration, and must ultimately, at one period or the other, reach the same perfectness. No one ever obtained entire sanctification in whom it was not previously gradually and progressively developed, to what degree, and for how long a period, I will not presume to specify; and on the other hand, no one ever experienced it gradually, in whom it was not, at one time or another, *instantaneously* consummated. The development is invariably gradual, the consummation *always*, sooner or later, *instantaneous*. In my view, it is entirely unnecessary to dispute about nice distinctions at all. It is of pre-eminent importance, however, that every one should diligently seek with all the heart to be redeemed "wholly" from every remains of the "carnal mind," from "all evil," no matter *how* and *when* it is obtained; but the sooner it is gained the better it is in all respects. Be the change instantaneous or gradual, never rest till it is wrought in your own soul, if

you desire to be fully qualified for eternal glory.

The following extract, from the pen of my esteemed friend, R. Yeakel, one of the editors of the "*Living Epistle*," is so pertinent to the subject under consideration, that I offer no apology, notwithstanding its length, to insert it in this connection. "Christian holiness is *experimental* and *practical*. The apostles of our Lord, who were experimental theologians and master 'Doctors of Divinity,' and had graduated in the school of Christ himself, though not wearing the oft-times misplaced title of D. D.,—treated the subject of holiness in a *practical* way. They were men 'full of faith and the Holy Ghost;' and, as such, apprehended the condition of the churches under their care, not by speculating in superfine theories, but simply by looking at things as they were. The fact that the carnal mind was yet prevailing in a degree among believers, that 'envyings, strife, and division' occurred,

that some who 'for the time ought to be teachers,' needed again 'to lay the foundation,' and that others conducted themselves in a manner not worthy of their high calling in Christ Jesus, was, by them, accepted *as a fact*, and awakened their cares and fears that, in their itinerant labors, they would find some of the churches far below the standard of Christian holiness: 'For I fear, lest, when I come, I shall not find you, such as you would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults.' (2 Cor. xii. 20.) They clearly saw, and sorrowfully felt, the *want of holiness* among believers, and they preached and labored accordingly.

"To remedy this, they went to work—not with critical discussions and disputes, whether this deficiency in holiness was a remainder of sin not rooted out entirely by the new birth; whether full salvation from sin was a gradual or an instantaneous work; whether there was a

‘special sanctification’ attainable or not,— but by plain, convincing, and practical preaching and exemplifying what they preached by holy living.

“They clearly showed believers that their depravities were contrary to the truth as it is in Christ Jesus. They earnestly entreated them to ‘put off the old man,’ and insisted that they should ‘cleanse themselves from all filthiness of the flesh and the spirit, and perfecting holiness in the fear of God;’ so that they might present every man perfect in Christ Jesus, and bring the Church, as a spotless bride, pure and holy, into Christ’s presence.

“On the other hand, they proclaimed and offered Christ to them as the *only*, and *all-sufficient*, source and fountain of holiness— as him, who ‘gave himself for the Church that *he might cleanse it;*’ ‘who is made of God unto us — *sanctification;*’ asserting, ‘This is the will of God, even your sanctification,’ and praying, ‘Now the very God of peace

sanctify you wholly; and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.' They required of believers a total denial of all evil, the mortification and *death* of the old man, and unreserved submission of themselves to Him, who died for them and rose again from the dead that they might live—to lead an entire and continual *life of faith*.

“And Paul the apostle, a living example of holiness and Christian perfection, presented his own Christian experience and state of grace, before his own erring brethren, for their encouragement, in the following excellent statement, ‘*I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life, which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself for me.*’ (Gal. ii. 20.) In this passage we have Christian holiness and perfection as *realized* by Paul, and

urged by him in his writings and preaching, and boldly professed for an example to them who should believe. Here is no mere supposition, no 'vain babbling,' no speculative theory, no labyrinth of unwarranted inferences, which confuse the mind and discourage the heart, but *a live man filled and governed by Christ*, who can truthfully and positively assert, 'I can do all things through Christ, who strengtheneth me.' How clear, exquisite, simple, and yet sublime is this confession! The being *crucified with Christ*, the *death of self*, and the *full life of Christ*, through an unceasing, full faith, was in Paul a practical, we might almost say, *a tangible reality!* Glorious fact! May it be repeated in *all preachers* of the Gospel, and professors of Christianity

"Now, we would ask in all seriousness, Is there any other doctrine of holiness, or another way except this apostolic practical one, that will answer the purpose? Or is, indeed, in our day 'the congregation holy, every one of

them?' as the rebels, Korah, Dathan, and Abiram, said to Moses and Aaron in reference to the unfaithful and stiff-necked people of Israel. Far from it. Is there a true servant of Christ, who does not, to his heart's sorrow, perceive the great want of holiness in the Church? How prevailing yet is unbelief, how strong the love of the world, how distressing envyings and strife, how rampant the weeds of pride and fashion, how mighty is detestable avarice, and how much lukewarmness and conformity to the world's maxims is found in churches, and individual Christians! Very few can truly say, 'I live not, but Christ liveth in me!' Who will deny these facts? They exist, they confront us, and, as it were, strike into our faces and sting into our very hearts! They are the greatest obstacles to Christ's cause, and cripple the energies of the Church to a fearful extent!

"But, though we have to deplore the same sad want of holiness, as the apostles in their

day, yet, thank God! we have the same overflowing fountain of holiness and grace,— ‘*Jesus Christ, the same yesterday, and to-day, and forever!*’ Now, this great want of holiness in believers, and that Christ is made unto them sanctification, are the two important facts with which we have to do. And these together clearly point out the plain and short road to holiness—directly to Christ and into his fullness.

“A practical way of preaching, which deals with these facts as they are, which faithfully exposes, attacks, and reproveth the depravities in the church, and at the same time leads sincere souls straight into Christ’s free, full, and present salvation, is now the great desideratum. Such preaching will do good and cause many believers to wash their robes *white* in the blood of the Lamb. This will effect infinitely more than all discussions concerning the supposed critical niceties of the doctrine of sanctification have ever effected. If we thus preach,

the Holy Spirit of truth, wisdom, and holiness will bless it with his *demonstration* and *power*. This Great Teacher will then lead believers in all the spiritual truths belonging to the subject, and whilst they are seeking, '*they shall find*' the sanctification of spirit, and body!"

In conclusion, let no one presume, however, after having realized "entire sanctification," that there is no further growth and increase in the work of God in the soul. Indeed, the fact is, that after this blessed experience, the believer will be capable of making more rapid progress in Divine life, growing in grace, proceeding from one degree of strength and glory to another, and, if faithful, will, after a full development to Christian maturity or manhood, "be able to comprehend with all saints, what is the breadth, and length, and depth, and height" of "the love of Christ, which passeth knowledge." (*Eph. iii. 16-21.*)

“My dying Saviour, and my God,
Fountain for guilt and sin,
Sprinkle me ever with thy blood,
And cleanse and keep me clean.

“Wash me, and make me thus thine own;
Wash me, and mine thou art;
Wash me, but not my feet alone,
My hands, my head, my heart.”





CHAPTER VI.

THE METHOD OF THE OLD WAY.

(CONTINUED.)

GROWTH IN GRACE—CHRISTIAN PERFECTION—
DENOMINATIONAL TESTIMONIES.

HAVING endeavored to show in the two preceding chapters what course to pursue in order to get in the “Old Way,” I will now try to instruct the reader, if he is in Christ, how to walk in the same, if he would answer the great and glorious destiny in time and eternity, to which he is appointed. “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” (*Col. ii. 6.*) “He that saith he abideth in him, ought himself also to walk, even as he walked.” (1 *John ii. 6.*)

As soon as the sinner enters the "Old Way," he is a changed man. What changes he realizes when he is brought into a saving relation with Christ, has been plainly stated in the preceding chapter. When he is in Christ, he is a new creature, a partaker of the divine nature, a child of God, and an heir of eternal life. He is now on the way to happiness and glory. In this state of Christian experience, which is inexpressibly glorious, the believer, however, is only a beginner, and is, therefore, yet comparatively ignorant, weak, and inexperienced in the things pertaining to the Spirit of God. But it is now his exalted privilege, and most emphatic duty, to press onward to still greater attainments in the divine life; and every believer should feel a burning desire, and put forth every exertion to attain to the highest state of Christian experience. The highest state of experience in the divine life upon earth, is Christian Maturity, or Manhood, designated in this work, Christian Per-

fection. There are some writers who employ the terms "entire sanctification," and "Christian perfection" as synonymous, to which there can be no particular objection, provided the matter is properly explained, and correctly understood. In order, however, in my opinion, to give a better and more practical insight of the subject, and also because I honestly believe that there is actually a difference between them, therefore I make a distinction in their use. Every believer, the child, the youth, and the father in Christ, must possess "entire sanctification" in order to be saved; for "without holiness no man shall see the Lord." It is, therefore, the imperative duty of *every* believer to follow after holiness, and as soon as they discover any evil affections and desires existing in their hearts, to seek instant and entire redemption from the same. It is the privilege of every believer in every stage of the Christian life, in childhood and youth, as well as in maturity, to be fully sanctified, to be entirely

holy; but the perfect development of the new man, maturity in Christian graces, or Christian perfection, is not essentially necessary to salvation, if the believer should die immediately after his justification and regeneration. The thief upon the cross was *wholly* sanctified before his death, (which undoubtedly occurred on the very day of his conversion,) for Jesus said to him, "Verily I say unto thee, To-day shalt thou be with me in paradise," (*Luke* xxiii. 43,) which could not possibly have been the case, if he had not been cleansed from every pollution of sin. He was saved, however, only as a child in Christ, not as a youth, or as "a perfect man in the measure of the stature of the fullness of Christ." (*Eph.* iv. 13.)

St. John speaks of different states of Christian experience, and among these of the Fatherhood in Christ.* (1 *John* ii. 12, 14.) By this

* The terms Manhood and Fatherhood in Christ, and Christian Perfection and Maturity, are employed synonymously in this work.

state of development I understand, in this work, the perfection to which believers should attain, if they live any considerable length of time, after their regeneration, and which, therefore, is properly called "*Christian Perfection.*" I do not wish to be understood, however, that a "child," and "youth" in Christ, are not "perfect," in a certain sense; by no means, they are "perfect" in *their* state, but not in the same sense and degree as a "man," or "father," in Christ.

That the Word of God speaks concerning a distinctive perfection, which believers may obtain in this life, and which many had *really* attained, is quite obvious from the following passages. "I am the Almighty God: walk before me, and be thou perfect." (*Gen.* xvii. 1.) "Thou shalt be perfect with the Lord thy God." (*Deut.* xviii. 13.) "Mark the perfect man, and behold the upright; for the end of that man is peace." (*Ps.* xxxvii. 37.) "Be ye therefore perfect, even as your Father which

is in heaven is perfect." (*Matt.* v. 48.) "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (*Eph.* iv. 13, 14.) "That the man of God may be perfect, thoroughly furnished unto all good works." (2 *Tim.* iii. 17.) "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (*Heb.* v. 14.) "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection." (*Heb.* vi. 1.) "Let us, therefore, as many as be perfect, be thus minded." (*Phil.* iii. 15.)

Before proceeding any further with my observations, it will be necessary to inquire into, and explain, the nature of this perfection.

First: It is not an Absolute perfection; for such a perfection belongs exclusively to the Deity.

Secondly: It is not an Angelic perfection;

for such a perfection is only possessed by those spirits of light who did not sin, and have kept their "first estate."

Thirdly: It is not an Adamic perfection; for such a perfection only belonged to our first parents before their deplorable fall into sin.

Fourthly: It is not a Legal perfection; for no man can be justified by the works of the law. (*Gal.* ii. 16.)

But,

Fifthly: It is an Evangelical or Christian perfection. A perfection, such as the Sacred Scriptures demand of man in his fallen condition. The reader will readily perceive by this analysis that there is quite a difference in the nature and degrees of these various states of perfection. To possess the latter is not only the believer's privilege, but his solemn duty, if the Lord should preserve his life any length of time after his regeneration. To be perfect, means to be finished, complete; not defective; having all that is requisite to its

nature and kind. "Moral perfection," says Webster, "is the complete possession of all moral excellence, as in the Supreme Being; or the possession of such moral qualities and virtues as a thing is capable of."*

This perfection includes "entire consecration," "entire sanctification," and "perfect love;" so that such a person can in truth, in the *fullest* sense in which it is possible upon earth, love the Lord with all the heart, with all the soul, with all the mind, and with all the strength; for this is required of every

* "So far from asserting absolute perfection, either as to the impossibility of falling, or his ever arriving at a point beyond which he can never rise to a higher state of perfection, I rather believe with a shrewd brother, that 'he who foots it best to-day, may be found all along to-morrow!'—and with an excellent divine in London, that the most perfect human being in this world, is nothing more than an unfinished sketch of humanity; a creature full of anticipations and pre-assurances of future developments and eternal perfection."—*J. Caughey*.

"The most perfect have continual need of the merits of Christ."—*J. Wesley*.

believer who would be scripturally "perfect," and answer the grand design of his earthly destiny. This state more particularly defined, presupposes the possession of large treasures of divine knowledge, a high degree of development of the inner man and of the spiritual and moral powers of the soul, as also maturity of the understanding, experience and improvement in all the virtues of the blessed Redeemer. It must not be supposed, however, that when the believer has reached this state, that there is no further progress possible in the divine life. There is a continual progress. "When this progress should be brought to a point, is not to be conceived, rather may we suppose a continual advancement and progress to all eternity." The matter may be understood exactly as in physical respects: first, the "new-born babe," afterward the "youth," and finally the "man," or "father," in which latter state, however, there may be different degrees of development, extending over a period

of many years. All the difference in the analogy is, that, physically, "manhood" may, after a number of years, degenerate into bodily infirmities, whereas, spiritually, it will increase in greater vigor and strength forever.

All orthodox Christians recognize the principle of Christian perfection, or maturity. It is true, they do not all employ the same language, using the same words and phrases, to express their views on this subject; but this is of comparatively little importance, if they only insist on the substance of the doctrine. Let us now examine the testimonies of different Christian denominations on this subject.

I. EPISCOPAL CHURCH. "We must turn from all our evil ways, leaving no sin unmortified; that is one measure of perfection, it is a perfect conversion. We must have charity, that is another perfection; it is a perfect grace. We must be ready to part with all for conscience sake, and to die for Christ, that is per-

fect obedience, and the most perfect love. We must conform to the divine will in doing and suffering, that is perfect patience. We must live in all holy conversation and godliness, that is a perfect state. We must ever be going forward, and growing in godliness, that so we may be perfect men in Christ Jesus."—*Bishop Taylor.*

II. MORAVIAN CHURCH. "The principal thing is and remains the receiving the free grace of God in Christ, the surrender of the heart to Him, our Redeemer, and the personal union with Him in spirit and faith. If a person has attained this, it is wrong to expect and demand *immediately* of him, what another who for thirty years and more has lived by faith in Jesus, is capable of doing. . . . We have a right to expect of the beginner, that he will no longer sin deliberately, but will cleave to Christ, and love Him above all; but the establishment of the heart, the assimilation to Christ, the abundant bringing forth of the

fruits of faith, come only *gradually*, and are made more and more visible, the longer we follow the Lord with fidelity, the more we partake of the fullness of grace, and the more intimately we are united in silence with Him. How great is the consolation in this fact for faithful, zealous, yet anxious beginners, who are disposed to demand too much or anything too prematurely of themselves. Only *remain* immovable in Christ Jesus, then everything will *certainly* follow what is to be." — *Loskiel*.

III. LUTHERAN CHURCH. "An object is perfect, if it possesses all that is requisite to its nature, essence and design. Thus are true Christians perfect, if they are what they should be according to their reasonable and particularly Christian destiny, conforming to the will and example of God, as exhibited to us in Christ." — *G. Buechner*.

IV. REFORMED CHURCH. "The Christian life begins in the new birth, by which we

become new creatures in Christ Jesus, the life of Christ being communicated to us by the Holy Spirit; and this new life, or new man, in virtue of its continual living relation with Christ, and the spiritual food and nourishment it receives by the use of the means of grace, grows and is developed from what may be called our spiritual infancy, childhood, youth, manhood, until we are fathers and mothers in Christ. A truly matured Christian is one who is firmly grounded in the faith of our Lord Jesus Christ, and whose joy and delight is to do the will of our heavenly Father." — *S. Miller.*

V. PRESBYTERIAN CHURCH. "There are in the church babes, and persons of full age, (*Heb. v. 12-14,*) and there are in the gospel milk and strong meat. . . . It is good to be babes in Christ, but not always to continue in that childish state; we should endeavor to pass the infant state; we should always remain in malice children, but in understanding

we should grow up to a manly maturity." — *W. Tong.*

VI. BAPTIST CHURCH. "Paul bade Christians go onward and forward to perfection, and leaving the nursery, and its pattering by rote of elementary truths, he bade them proceed to the studies and attainments of a vigorous maturity in truth and holiness. . . . There are stages in Christian attainment; and one but prepares for another, and without all, the Christian cannot be fully useful or perfectly blessed." — *Dr. W. R. Williams.*

VII. METHODIST CHURCH. "But it should be premised, that there are several stages in Christian life, as in natural;—some of the children of God being but new-born babes; others having attained to more maturity. And accordingly, St. John, in his first epistle, chap. ii. 12, & vi., applies himself severally to those he terms little children, those he styles young men, and those whom he entitles fathers. . . . Ye are 'perfect men,' being grown up to 'the

measure of the stature of the fullness of Christ.'” * — *J. Wesley*.

VIII. UNITED BRETHREN IN CHRIST.

“The starlight grew into dawn, the dawn into day, and the day is now long and clear. The rough places are made smooth, and the crooked straight. There is cheering evidence of growth. The building has gone far above the foundation, and may be seen by every eye. Former weariness in the race is vanished. They walk now and faint not. They are henceforth no more children, tossed to and fro and carried about by every wind of doctrine,

* Mr. Wesley *generally* uses the terms, “entire sanctification” and “Christian perfection” synonymously; occasionally, however, he applies the term “perfect” *only* to adult or matured Christians, in the same sense in which it is used in this work. In his *Plain Account of Christian Perfection*, to the question, “In what sense, then, are they perfect?” he states preliminarily, “Observe, we are not now speaking of babes in Christ, but *adult Christians*.” In his sermon on *Phil. iii. 12*, from which the above extract is taken, he says concerning fathers in Christ, those who had “*grown up*” to full maturity, “for these only are *perfect Christians*.”

but have come, in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." — *W. J. Shuey.*

IX. EVANGELICAL ASSOCIATION. "Christian Perfection consists in this, that we at all times and under all circumstances love God with all our hearts, our neighbors as ourselves, and God's children affectionately, and thus have the mind that was in Christ, and walk even as he walked." — *Gen. Conference Resolution.*

Now in order to attain to this blessed state of Christian experience, we must "grow in grace," or, figuratively expressed, walk in the "Old Way." As Jesus grew physically as a child and waxed strong (*Luke ii. 40*) as a youth, and finally as a full developed man, even so, spiritually, must every believer improve and grow in grace in order that the "new-born babe" may become a "young man," and finally be developed into a "perfect man" in Christ. This we learn from the numerous

and powerful exhortations of the apostles. "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." (1 *Pet.* ii. 2.) "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 *Pet.* iii. 18.) "Grow up into him in all things, which is the head, even Christ." (*Eph.* iv. 15.)

"We are not always," says Origen, "to remain children after the inner man, because it is possible to grow to the age of a youth, and also by a *successive growth* to attain to the stature of a perfect man, and become fathers." "Whoever does not improve in the school of Christ," says Bernard, "is not worthy of his instructions, particularly as we are in a place where nothing is stationary, and not progressing is undoubtedly as much as retrograding. Let no one, therefore, say, It is sufficient, I will remain as I am, I am satisfied that I am like yesterday and the day before. Whoever is of this disposition, sits down in the way, or

stands still on the ladder, on which the patriarch saw no one who was not ascending or descending. I say therefore, 'Let him that thinketh he standeth take heed lest he fall.' (1 Cor. x. 12.) The way is high and narrow, and not here, but in the Father's house are the many mansions. Whoever says that he abideth in Christ, should also walk even as he walked."

The inquiry now presents itself, In what particulars are believers to grow or improve, if they would walk properly in the "Old Way," and attain to Christian maturity? This inquiry might be readily answered in the language of the inspired apostle, "*in all things, which is the head, even Christ,*" (Eph. iv. 15;) but in order that the reader may the better comprehend the subject, I will endeavor to explain it a little more in detail. A believer must grow,

1. *In Spiritual Knowledge.* This consists, *first*, in a knowledge of God and Christ; and,

secondly, in a knowledge of himself. He must feel it his duty to seek increased knowledge of God and his Son. He must likewise study to know himself thoroughly. He must be intimately acquainted with his heart, his desires, his affections, his disposition and shortcomings. He must learn fully to realize his dependence upon God, and his utter helplessness and unworthiness. "That ye might be filled with the knowledge of his wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (*Col. i. 9, 10.*)

2. *In Heavenly-Mindedness.* The believer must die to the world, to its honors, reputation, wealth, and sinful enjoyments, and must become daily more spiritual and heavenly-minded like Jesus. "I die daily," (1 *Cor. xv. 31*;) "Set your affection on things above, not on things on the earth," (*Col. iii. 2*;) "Let

this mind be in you, which was also in Christ Jesus." (*Phil.* ii. 5.)

3. *In Moral Power.* In regeneration, the believer obtains partially the spiritual power which was lost by the fall. "According as his divine power hath given unto us all things that pertain unto life and godliness." (*2 Pet.* i. 3.) This power is, however, comparatively weak in every "new-born babe" in Christ, and must consequently be improved and perfected by growth in grace. A beginner in the "Old Way," a believer who has not, as yet, his "senses exercised" sufficiently, may be, perhaps, "tossed to and fro," and may occasionally be overwhelmed by the allurements of the world and the temptations of the devil, and fall into actual sin. Such weakness may, perhaps, be excusable in the childhood state of Christian experience, in the case of quite young "babes in Christ;" but it is utterly incompatible with the advanced experience of Christian maturity; for a father in Christ "can do

all things through Christ, which strengtheneth him," (*Phil.* iv. 13;) "Be strong in the Lord and in the power of his might," (*Eph.* vi. 10;) "Strengthened with all might, according to his glorious power," (*Col.* i. 11.)

4. *In Christian Virtues and Graces.* In a natural born child all the members and powers of the body and the faculties and capacities of the soul are in existence, but of course only in an undeveloped state; even so spiritually, in regeneration, is the germ of every Christian virtue and grace implanted into the heart of the believer. These virtues and graces must, however, afterwards be developed and perfected, so that they may shine forth in full splendor in the life of the matured or perfect Christian. He must progress "in all things." "And beside this giving all diligence, add to your faith, virtue; and to your virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to

brotherly kindness, charity." (2 *Pet.* i. 5-9.)
"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." (1 *Pet.* ii. 9.)

5. *In Resemblance to God's Image.* The believer, as a child of God, must endeavor to resemble his heavenly Father, to be fully transformed into the divine image. It is natural for children to imitate their parents; to learn of them; and to copy them in all respects. Whatever they see them do, they try to copy and imitate, and, indeed, insensibly they copy the very tempers and dispositions of their parents. Hence, if we are truly children of God, we must endeavor to imitate all his moral perfections, and daily strive to resemble him in all that pertains to his image. "Pious people," says Mr. Roswell, "should imitate the God whom they worship, as far as he has revealed himself as imitable by them. They

must conform themselves to his example, and have his image renewed upon them. This puts a great honor upon practical religion, that it is the imitation of God. We must be holy as God is holy, merciful as he is merciful, perfect as he is perfect." "Be ye therefore followers of God, as dear children," (*Eph.* v. 1;) "Put on the new man, which after God is created in righteousness and true holiness." (*Eph.* iv. 24.)

If the believer would not always remain a "babe in Christ," (alas! how many do!) but is eager, as is his imperative duty, to become a youth, then a man, or father in Christian experience, it will be necessary for him to keep near the Source of Life; for growth in grace, walking in the "Old Way," is connected with numerous difficulties, which, however, may all be overcome by divine assistance. The pious and devoted L. Hofacker very truly says in one of his sermons: "The world, satan, the lusts of the flesh, pride, self-love, yea, all

possible impediments are on hand, which labor to undermine and destroy this growth. The might of man is not sufficient; it is only by the power of God that the inner man is made strong." I will now give a few practical instructions for the benefit of those who desire to attain to this state of Christian experience. Whoever will carefully observe and practice them will be enabled to walk unblamably in the "Old Way," will make good progress in Spiritual life, will finally, if spared long enough, become a man, or father in Christ, and will ultimately, if he endures unto the end, have "ministered unto him an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 *Pet.* i. 11.)

1. *Abstain from the Indulgence of every Forbidden Affection and Desire.* By the long indwelling of sin in the heart, the propensity to evil has become natural to every man, and in consequence wrong dispositions and desires are occasionally manifested in the life of a "babe

in Christ." The believer must, however, be redeemed from everything that is in opposition to the will of God. He must crucify the flesh, with the affections and lusts thereof, (*Gal.* v. 24,) no matter how disagreeable and repulsive it may be to his nature. (*Matt.* v. 29, 30.) "Abstain from all fleshly lusts, which war against the soul." (*1 Pet.* ii. 11.) "Lay aside every weight, and the sin which doth so easily beset us." (*Heb.* xii. 1.)

2. *Be Sober.* Soberness is the opposite of drunkenness. Drunkenness literally is the state of being robbed of the proper use of our senses, by having been overpowered by the immoderate use of spirituous liquors. Thus spiritually may our senses be robbed of their proper activity by being overpowered by an immoderate care in temporal concerns. (*Mark* iv. 19.) In such a condition we become disqualified for the service of God. The believer has a perfect right to use all earthly blessings for his benefit, only he must be careful not to

have his heart overcharged with them. (*Luke* xxi. 34.) He must so "use this world, as not abusing it; for the fashion of this world passeth away." (*1 Cor.* vii. 31.) "Let us watch and be sober." (*1 Thess.* v. 6-8.) "Be sober." (*1 Pet.* i. 13.)

3. *Be Vigilant.* The believer has been awakened, and has also arisen from spiritual slumber; but he is exposed to continual danger of growing cold and lukewarm, and of returning again to the beggarly elements of the world. Satan, the world, sin, and a nature if not wholly sanctified, exert every effort to make the believer indifferent in the Christian race. Satan goeth about as a roaring lion, (*1 Pet.* v. 8,) and even, occasionally, as an angel of light, (*2 Cor.* xi. 14,) seeking whom he may devour. The lust of the eye, the lust of flesh, and the pride of life dance bewitchingly around the believer in their thousand-fold allurements, endeavoring to entice him from the "Old Way," and lead him to destruc-

tion. You must therefore be vigilant. You must watch over your heart, your thoughts, your words, your actions, yea, you must watch at all times and under all circumstances, so that your adversaries will never find you off your guard, but always prepared, whenever attacked, "to withstand in the evil day, and having done all to stand." (*Eph.* vi. 13.) "And what I say unto you, I say unto all, Watch." (*Mark* xiii. 37.) "Therefore let us not sleep as do others; but let us watch." (1 *Thess.* v. 6.) "Blessed is he that watcheth." (*Rev.* xvi. 15.)

4. *Faithfully Study the Holy Scriptures.*

The Bible is a book of divine wisdom. It testifies of the Being of God, of his wisdom, omnipotence, justice, holiness, benevolence, love, and especially of Jesus, the Saviour of mankind, that he is the light of the world, the life, the strength of the believer, and the only source of salvation. It contains the whole "counsel of God," discloses unto man

all his duties, shows how he is to demean himself in every condition and circumstance of life, and what to perform in order to secure the approbation of God. Therefore study the Scriptures daily. "Consider," says Dr. H. Winslow, "that it is your duty not only to *read* the Bible, but earnestly to seek to *understand* it. The more attentively you study it, the more will you enjoy it; and your conviction will constantly increase, that 'all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.'" "Search the Scriptures." (*John* v. 39; *Acts* xvii. 11.) "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." (*2 Pet.* i. 19.)

5. *Cultivate a Spirit of Prayer.* Prayer is the offering of the emotions and desires of the soul to the Most High, the communion of the

heart with God in the name of Jesus, by the assistance of the Holy Spirit, and is to every believer the very life of his spiritual existence. Cultivate, therefore, the spirit of prayer. Let every thought, every desire, every affection of the soul be fixed on God, and live in continual intercourse with him. Commune with him at all times, and you will derive vigor and power from on high. Yea, your strength will be daily renewed, so that you can mount up with wings as eagles, run and not be weary, and walk in the "Old Way," and not faint. (*Isa.* xl. 29-31.) "Continue instant in prayer." (*Rom.* xii. 12.) "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." (*Phil.* iv. 6.)

6. *Observe Seasons of Abstinence and Fasting.* Although Jesus fasted himself, (*Matt.* iv. 2,) yet it does not appear that he, either by command or his practice, instituted any particular fast-days; but he clearly intimated

that his followers would fast after his death, (*Luke* v. 34, 35,) which they also frequently did, (*Acts* xiii. 3; *1 Cor.* vii. 5; *2 Cor.* vi. 5; xi. 27,) as occasion and circumstances required. His instructions, however, on this subject distinctly indicate it to be a duty. It is unquestionably a great advantage to the believer to observe this duty occasionally. It will greatly assist him in delivering him from the dominion of the world, and prove a very effectual means of subduing every irregular propensity and desire. When the body is brought into proper subjection, the spirit will more readily raise itself to God, and advance in the divine life. A pious German writer quaintly, but very truthfully says, "It kindles the spirit and devotion. Dry wood will burn sooner than damp. A dry tinder receives the spark, and not a wet one. The object of fasting is to bring into subjection the desires of sense, and to crucify the flesh." "When ye fast, be not as the hypocrites, of a sad countenance;

for they disfigure their faces that they may appear unto men to fast," (*Matt.* vi. 16.) "This kind goeth not out but by prayer and fasting," (*Matt.* xvii. 21.)

7. *Improve every Spiritual Gift that you receive, to the Glory of God.* Whoever will not improve properly the talents intrusted to his care, cannot expect to retain them, (*Matt.* xxv. 29;) and whoever will not follow the light which he receives from heaven and will let it shine to glorify God, and benefit mankind, will gradually lose it again. Put your talents, therefore, "to the exchangers," that they may be increased. The more you will labor at your own improvement and in the cause of God, the more grace you will receive, and the faster you will advance in the divine life. The religious and benevolent affections, like the intellectual and physical powers, expand and grow stronger by exercise. If you neglect to exercise yourself daily in godliness and doing good to your fellow-men, you will

finally lose again, what you had accumulated. "Look to yourselves, that we lose not those things which we have wrought." (2 *John* 8.)

8. *Observe every Ordinance of God.* Every ordinance of God should receive your most sacred and solemn attention. Do not pass by a single command, or neglect knowingly a single precept. Strictly observe every private and public ordinance of God's house. I would direct your attention particularly to the holy sacraments, Baptism and the Lord's Supper. These are certainly very impressive and solemn ordinances, and who ever depreciates and treats them indifferently, or does not observe them at all, is guilty of the censurable conduct of the Scribes and Pharisees, who rejected the counsel of God toward themselves. (*Luke* vii. 30.) It is the solemn duty of every believer to be baptized *once* in his life — in childhood or at an adult age — with water, in the name of the Holy Trinity. It

is of equal importance to partake of the Lord's supper on every suitable occasion. (*Luke* xxii. 19; *1 Cor.* xi. 26.) You cannot deliberately neglect, or indifferently celebrate this ordinance, without robbing yourself of a great privilege, and sustaining a serious loss to your spiritual life. No true lover of the blessed Saviour will refuse to take advantage of this exalted privilege, to commemorate the sufferings and death of Jesus, whenever an opportunity is afforded, unless he has a sufficient reason to do so. Whenever it is celebrated in conformity to the design of the great Head of the Church, and is received worthily in a spirit of prayer and faith, it becomes an efficient means of promoting the development of the inner man. The believers in the apostolic age, who were in a healthy and growing state of grace, observed this ordinance very frequently. (*Acts* ii. 42-46.) "Teaching them to observe all things whatsoever I have commanded you." (*Matt.* xxviii. 20.) "Ye are

my friends, if ye do whatsoever I command you." (*John xv. 14.*)

9. *Seek Intercourse and Cultivate an Intimate Acquaintance with Experienced and God-Fearing Persons.* It has been truly said by Dr. H. Winslow: "We imperceptibly and almost unavoidably assimilate to the character of those with whom we are intimate;" and, "The social principle may thus be applied with great power in promoting our growth in piety." Advanced believers, fathers in Christ, who have a deep experience in the divine life, can be very useful to inexperienced persons, babes, and young men in Christ, in helping them along in the "Old Way." By hearing those who are farther advanced relating what the Lord has done for their souls, you will be encouraged to press forward after similar attainments and experiences. (*Ps. lxvi. 16.*) Such intercourse with the devotedly pious, where you can unreservedly unbosom your hearts, converse freely upon your spirit-

ual interests, and mingle your sympathies and prayers at the throne of grace, is highly advantageous. "They that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." (*Mal.* iii. 16.) Reading religious publications, especially biographies of distinguished godly persons, will also be very beneficial, and will aid in promoting you in the growth of grace. "He that walketh with wise men shall be wise." (*Prov.* xiii. 20.) "Iron sharpeneth iron; so the countenance of a man his friend." (*Prov.* xxvii. 17.)

10. *Be Diligent.* Diligence is indispensable if you desire to make any progress in the divine life. Lukewarmness is incompatible with a healthy and growing state of grace. Therefore be diligent in the discharge of all your duties, not only in public, but also in private, not only on the Sabbath, but also in

the week ; for lukewarmness in religion is accursed of God. (*Jer.* xlviii. 10 ; *Rev.* iii. 15, 16.) "Whatever thy hand findeth to do, do it with thy might." (*Ecc.* ix. 10.) "Thou hast commanded us to keep thy commandments diligently." (*Ps.* cxix. 4 ; 2 *Pet.* i. 5, 10.)

11. *Observe a Stated Time for Self-Examination.* The object of self-examination is to obtain a correct knowledge of our heart and moral character. It is of vast importance in promoting growth in the divine life. By self-examination we become thoroughly acquainted with all the impulses, desires, and inclinations of the heart, as well as with all our defects and shortcomings. By it we also learn our dependence upon God, and become better acquainted with our unworthiness and utter helplessness, and how much grace we need in order to walk worthy of the gospel of Christ. "Search me, O God, and know my heart ; try me, and know my thought ; and see if there be any wicked way in me, and

lead me in the way everlasting." (*Ps.* cxxxix. 23, 24.) "Examine yourselves whether you be in the faith; prove your own selves." (*2 Cor.* xiii. 5.)

12. *Have Faith in God.* Without faith there is no experience in the divine life, nor any development in the same, possible. Faith always remains the cardinal principle of experimental religion. By it we come to Christ and are brought into communion with God. There are different degrees of this faith; it may be either weak, or strong. In the commencement it is, comparatively speaking, generally weak; but it develops itself and grows by continual exercise; and uniformly, according to the vigor and activity of our faith, we will progress in the divine life. Faith is, as it were, the eye, the ear, the hand and the foot of the believer, and notwithstanding that it must also develop itself, and be perfected, yet the advancement of the believer is principally conditioned upon its continued ex-

ercise. Every act of faith is a step forward in the "Old Way," is an approximation to maturity in Christian experience, to manhood in Christ; and this exalted state will, after every struggle and effort, after the most conscientious fidelity and diligence, after a proper development of the divine life in the soul, be attained only by faith. Exercise, therefore, your faith continually, walk honestly and conscientiously in all the statutes of God, discharge faithfully every Christian duty, rely implicitly and continually upon the precious promises of God's holy Word, appropriate to yourself the Lord Jesus Christ in *all* his offices, as Prophet, Priest, and King, yea, in his entire work of redemption, and, sooner or later, it shall be according to your faith, and you will have attained to a state of Christian manhood. "Be not afraid, only believe." (*Mark* v. 36.) "All things are possible to him that believeth." (*Mark* ix. 23.) "Who through faith subdued kingdoms, wrought

righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens." (*Heb.* xi. 33, 34.)

"Open my faith's interior eye:

Display the glory from above;
And all I am shall sink and die,
Lost in astonishment and love.

"Confound, o'erpower me by thy grace;

I would be by myself abhorred;
All might, all majesty, all praise,
All glory, be to Christ my Lord.

"Now let me gain perfection's height;

Now let me into nothing fall,
As less than nothing in thy sight,
And feel that Christ is all in all."

15 *





CHAPTER VII.

THE GLORIOUS PRIVILEGE OF THE OLD WAY.

THE ASSURANCE OF BEING IN A STATE OF SALVA-
TION — DENOMINATIONAL TESTIMONIES.

IT is impossible to imagine a happier state upon earth than to know that God is our reconciled Father, and to be positively assured of his divine favor. To possess this knowledge and assurance is the glorious privilege of every one who is in the "Old Way."

True religion consists not in imagination, but is a matter of the understanding and heart, something *real*, within the reach of every human being, and can be brought into actual experience by every one. It is, there-

fore, supremely absurd, and a very injurious error, to affirm that we can never attain any satisfactory assurance in this life in the all-important affair of our salvation. Indeed, religion would afford very little consolation, if we would be compelled all the days of our life to fluctuate between fear and hope, and life and death. Thank God, there is no occasion for it, there is something substantial, something satisfactory, in genuine religious experience. In this way every one can attain to an *unquestionable assurance* and *perfect certainty* of his state of salvation and of eternal life; this is the united testimony of the Word of God, and all true believers in every branch, and period of the Church.

To be a true believer, or a man of the world; to be a child of God, or a child of the devil; to be in the way to heaven and eternal glory, or in the downward road to eternal perdition, *and not know it?* Such a supposition would be as unreasonable as it is anti-

scriptural. The Sacred Oracles, in the Old and New Testament, insist on a vital and conscious work of grace. This will be obvious to the serious and truth-loving reader, if he will consider what the Holy Scriptures say concerning the condition of believers. I will briefly notice a few particulars.

1. *Remission of Sins.* Every true believer enjoys the pardon of all his sins. "Son, be of good cheer; thy sins be forgiven thee." (*Matt.* ix. 2.) "In whom we have redemption through his blood, the forgiveness of sins." (*Eph.* i. 7.)

2. *Peace.* Every true believer enjoys the peace of God in his soul. "There is no peace, saith the Lord, for the wicked." (*Isa.* xlvi. 22.) "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." (*Rom.* v. 1.)

3. *New Creature.* Every true believer is a thoroughly changed, or, spiritually, a quite new man. "A new heart will I give you,

and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." (*Ezek.* xxxvi. 26.) "Therefore, if any man be in Christ, he is a new creature ; old things are passed away ; behold all things are become new." (*2 Cor.* v. 17.)

4. *Adoption.* Every true believer is an adopted child of God. "For ye have not received the spirit of bondage again to fear ; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God." (*Rom.* viii. 15, 16.) "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (*Gal.* iv. 6.) "Beloved, we are now the sons of God." (*1 John* iii. 1, 2.)

5. *Communion with God.* Every true believer lives in communion with God. "I will dwell in them, and walk in them ; and I

will be their God, and they shall be my people." (2 *Cor.* vi. 16.) "Truly our fellowship is with the Father, and with his Son Jesus Christ." (1 *John* i. 3.)

6. *Possession of the Holy Spirit.* Every true believer possesses the Holy Spirit. "He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water. But this he spake of the spirit which they that believe on him should receive." (*John* vii. 38, 39.) "The love of God is shed abroad in our hearts by the Holy Ghost which is given us." (*Rom.* v. 5; 1 *Cor.* vi. 19.)

If these declarations are correct, (and who will presume, in the face of the numerous scriptural evidences, to deny them,) namely, that true believers *enjoy the remission of their sins, and peace with their Maker, are new creatures, and children of the living God, live in communion with the Most High, and are in possession of the Holy Spirit,* how, then, can

any person of a sane mind suppose all these things possible, and the believer to be ignorant of them? To entertain such a supposition would be perfectly absurd, and supremely ridiculous! The above representations are no rhetorical flourishes, no glittering generalities, but *actual* blessings in *actual* possession by every genuine believer, and they are as perfectly satisfied in their hearts of these things as of their own personal existence. Dr. A. Clarke very appropriately observes, in reference to the doctrine of assurance, "What is Christianity without it? A mere system of ethics; an authentic history; a dead letter. It is by the operations of the Holy Spirit in the souls of believers, that the connection is kept up between heaven and earth. The grand principle of the Christian religion is to reconcile men to God by Christ Jesus; to bring them from a state of wrath to reconciliation and favor with God; to break the power, cancel the guilt, and destroy the very being

of sin ; for Christ was manifested that he might destroy the works of the devil. And can this be done in any human soul, and it know nothing about it, except by inference and conjecture? Miserable state of Christianity indeed, where no man knows that he is born of God ! This assurance of God's love is the birthright and common privilege of all his children. It is a general experience among truly religious people : they take rest, rise up, work, and live under its influence. By it they are carried comfortably through all the ills of life, bring forth the fruits of the Spirit, triumph in redeeming grace, and die exulting in Him whom they know and feel to be the God of their salvation."

It is, however, readily admitted, that this assurance may be brighter in the experience of some, than in others ; but, notwithstanding, it is the glorious and exalted privilege of every genuine believer, who maintains a close walk with God, to have an evidence of his

acceptance, in a satisfactory degree. This is not a doctrine of recent origin ; but is the simple, unsophisticated truth of Divine Inspiration.

The saints of old were none of those who ran "uncertainly," "beating the air," (1 Cor. ix. 26,) but they built upon an immovable foundation, (*Isa.* xxviii. 16 ; 1 Cor. iii. 11,) upon the foundation of the apostles and prophets, (*Eph.* ii. 20,) upon a rock, (*Ps.* xl. 2,) in order that their goings might be *established*, or, according to another translation, that they could take *certain steps*. This fact we learn from numerous passages in the Sacred Scriptures. "The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God." (1 Cor. ii. 10-12.) "We know that we

have passed from death unto life." (1 *John* iii. 14.) "And hereby we know that he abideth in us, by the spirit which he has given us." (1 *John* iii. 24.) "And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and has given us an understanding that we may know him that is true." (1 *John* v. 19, 20.) "For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 *Cor.* v. 1.)

From these, and numerous other passages of Divine Revelation, which might be quoted, we perceive distinctly, and beyond controversy, that it is possible to attain to an *unquestionable certainty*, in the "Old Way," in the important concern of our salvation. Dear reader, examine every passage closely and impartially, and judge for yourself, whether any person can honestly come to any other conclusion

from their contents. These passages, I think, indubitably establish the following six undeniable propositions, namely :

1) That believers *know* the things that are freely given to them of God.

2) That they *know*, that they have passed from (spiritual) death unto (spiritual) life.

3) That they *know*, that Christ is in them.

4) That they *know*, that they are of God.

5) That they *know*, that God has given them an understanding that they *know* him that is true.

6) That they *know*, that, if their earthly house of this tabernacle were dissolved, they have a building of God, a house not made with hands, eternal in the heavens, or expressed in simple language ; that they *know*, that they shall die happy. This is, indeed, a very encouraging and soul-cheering doctrine. To possess this blessed assurance is the peculiar privilege of those only who are in the "Old Way ;" nowhere else can this privilege be

enjoyed. Genuine religion is truly something glorious, it is a divine work, it permeates and influences the whole man, body, soul, and spirit, and no human being can possibly enjoy it and be ignorant of its possession. This is the doctrine of the Holy Scriptures and of all orthodox Christian denominations, as we may learn from the following testimonies.

I. EPISCOPAL CHURCH. "It is the office of the Holy Ghost to assure us of the adoption of sons, to create in us a sense of the paternal love of God toward us, to give us an earnest of our everlasting inheritance. (*Rom.* v. 1; *Gal.* iv. 6; *Rom.* viii. 15, 16.) As, therefore, we are born again by the Spirit, and receive from him our regeneration, so we are also assured by the same Spirit of our adoption; and because being sons, we are also heirs, heirs of God, and joint heirs with Christ, by the same Spirit we have the pledge, or rather the earnest of our inheritance." — *Bishop Pearson.*

II. MORAVIAN CHURCH. "God is likewise so gracious, and gives to man, who is made a partaker of the sufferings, death, and blood of Jesus Christ, and who, by the obedience of Christ, is justified before God, a firm conviction, an internal consciousness, and a feeling of His grace, of His complacency with him, of the remission of sin, and that he is acceptable unto Him in his dear Son; and this feeling imparts quiet and rest to the heart. It is, however, to be observed, that this feeling, which is founded on the gospel, has its degrees, and may be stronger with one person who finds mercy in the blood of Christ, than with another; nevertheless, it is no work of the imagination, but a real operation of the Holy Spirit." — *A. G. Spangenberg.*

III. LUTHERAN CHURCH. "He does not simply cherish a faint hope, that he will save his soul; but he is perfectly satisfied of the truth, that Christ's sheep shall never perish, neither shall any one pluck them out of his

hand. He does not say, with a stammering tongue, 'Oh, I hope God will be merciful to me for Christ's sake, he will forgive my sins, and receive me as his child;' but he bids defiance to sin, hell, and satan, and declares with undoubted certainty, 'I have obtained mercy, my sins are pardoned! Who shall lay anything to the charge of God's elect?'" — *J. G. Brastberger.*

IV. REFORMED CHURCH. "Jesus will not permit a soul, who is really in earnest to be made a partaker of Him, to fail, and if satan seeks to sift it as wheat, Jesus prays that its faith may not fail. Its faith, is that confidential and assuring trust in Him, in the beginning comparatively weak in some, gradually it becomes stronger, and finally eventuates into a perfect certainty, so that such a soul can glory and say, 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garment of salvation, and covered me with

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the robe of righteousness.' (*Isa.* li. 10.)" — *J. C. A. Helfenstein.*

V. PRESBYTERIAN CHURCH. "Although hypocrites, and other unregenerated men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation, which hope of theirs shall perish, yet such as truly believe in the Lord Jesus, and walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.

"This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God: which Spirit is the earnest of our

inheritance, whereby we are sealed to the day of redemption." — *Confession of Faith.*

VI. BAPTIST CHURCH. "Now it is not very hard to know whose we are, whether we be our own, Christ's or the world's, Christ's or the devil's. . . . If we truly believe in Christ, then he is ours, for it is by faith that we receive him, and are united to him, and made one with him, (*John* i. 12, 13,) and are by his Spirit and word regenerated and made new creatures, and are enabled to walk after the Spirit, and not after the flesh. (*2 Cor.* v. 17; *Rom.* viii. 1, 2.) He that believeth hath the witness in himself, (*1 John* v. 10,) he need not go far to seek: make sure thy believing in Christ, and thou hast the witness in thyself that he is thine, and that thou art his." — *J. Bunyan.*

VII. METHODIST CHURCH. "The manner how the divine testimony is manifested to the heart, I do not take upon me to explain. Such knowledge is too wonderful and excellent

for me: I cannot attain to it. The wind bloweth, and I hear the sound thereof; but I cannot tell how it cometh, or whither it goeth. As no one knoweth the things of a man, save the spirit of a man that is in him; so the manner of the things of God knoweth no man, save the Spirit of God. But the fact we know; namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt the reality of his sonship than he can doubt of the shining sun, while he stands in the full blaze of his beams."

J. Wesley.

VIII. UNITED BRETHREN OF CHRIST.

"The importance and necessity of the witness of the Spirit can not be too faithfully and earnestly urged upon all by ministers and Christians, and this can only be successfully done by insisting upon a thorough internal change, and no rest should be given the penitent until he knows this by the witness of the

Spirit. He had better never be comforted unless he is comforted by the Spirit of God. We need not attempt to inform the mourner that he is converted, for such is beyond our power to do. That is the exclusive work of the Spirit, and when the change is complete, he will not fail to indicate the cheering intelligence to the heart." — *W. J. Shuey.*

IX. EVANGELICAL ASSOCIATION. "He that has been awakened from the sleep of sin, has arisen from spiritual death, and has come to Christ, the Life, by repentance and faith, also feels the spiritual life within himself; whoever does not realize it, has not received the Spirit of Christ; for when Christ revives a person by his Spirit, or brings him from death to life, he is no longer spiritually dead, not possessing the ability to serve God in Spirit and in truth, but is spiritually alive. . . The Spirit of God also testifies with their spirit, that they are children of God, and comforts them; therefore they are frequently

filled with consolation and joy. The love of God flows continually into their hearts and banishes all slavish fear of death and hell.”—

G. Miller.

If it were necessary, I might also quote extracts from the writings of Congregationalists, Independents, Menonites, and numerous other Christian denominations, equally decided and emphatic on this subject. All truly orthodox Christians believe and teach this doctrine. The Bible and experience perfectly accord in this matter. Let no one, therefore, flatter himself to be a true believer, to be in the “Old Way,” in Christ, if he does not possess the assurance in his heart, that he is in a state of salvation.

We are always deeply concerned to understand clearly our secular affairs, and it is certainly right and praiseworthy to be thus minded; but how infinitely more important is it to secure an *unquestionable* and *positive certainty* in relation to our eternal welfare! I

will close my observations by giving an extract on this subject from that very excellent book, by the sainted Baxter, entitled "*Saint's Rest.*" I would not only respectfully request the reader, carefully to read the extract, but the entire section; yes, the whole book, as its perusal will amply compensate him for his trouble.

"Is there such a glorious rest so near at hand? And shall none enjoy it but the people of God? What mean most of the world, then, to live so contentedly without assurance of their interest in this rest, and neglect the trying of their title to it? When the Lord has so fully opened the blessedness of that kingdom, which none but obedient believers shall possess; and so fully expressed those torments, which the rest of the world must eternally suffer; methinks they that believe this to be certainly true, should never be at any quiet in themselves, till they were fully assured of their being heirs of the kingdom. Lord, what

a strange madness is this, that men, who know they must presently enter upon unchangeable joy or pain, should yet live as uncertain what shall be their doom, as if they had never heard of any such state; yea, and live as quietly and merrily in this uncertainty, as if all were made sure, and there were no danger! Are these men alive, or dead? Are they awake, or asleep? What do they think on? Where are their hearts? If they have but a weighty suit at law, how careful are they to know whether it will go for or against them! If they were to be tried for their lives at an earthly bar, how careful would they be to know whether they should be saved or condemned, especially if their care might surely save them! If they be dangerously sick, they will inquire of the physician: What think you, sir; shall I escape, or not? But in the business of their salvation, they are content to be uncertain. If you ask most men 'a reason of the hope that is in them,' they will say:

‘Because God is merciful, and Christ died for sinners,’ and the like general reasons, which any man in the world may give as well as they; but put them to prove their interest in Christ, and in the saving mercy of God, and they can say nothing to the purpose. If God or man should say to them: What case is thy soul in, man? Is it regenerate, sanctified, and pardoned, or not? he would say, as Cain of Abel: ‘I know not; am I my soul’s keeper? I hope well; I trust God with my soul; I shall speed as well as other men do; I thank God, I never made any doubt of my salvation.’ Thou hast cause to doubt, because thou never didst doubt; and yet more, because thou hast been so careless in thy confidence. What do thy expressions discover, but a wilful neglect of thy own salvation? as a shipmaster that should let his vessel alone, and say: ‘I will venture it among the rocks, and waves, and winds; I will trust God with it; it will speed as well as other vessels.’ What horrible abuse

of God is this, to pretend to trust God, to cloak their own wilful negligence! If thou didst really trust God, thou wouldst also be ruled by him, and trust him in his own appointed way. He requires thee to give 'diligence to make thy calling and election sure,' and so trust him. He hath marked thee out a way in Scripture, by which thou art charged to search and try thyself, and mayest arrive at certainty. Were he not a foolish traveller, that would hold on his way, when he does not know whether he be right or wrong, and say, 'I hope I am right; I will go on and trust in God'? Art thou not guilty of this folly in thy travels to eternity? Not considering that a little serious inquiry, whether thy way be right, might save thee a great deal of labor, which thou bestowest in vain, and must undo again, or else thou wilt miss of salvation, and undo thyself.

"How canst thou think or speak of the great God without terror, as long as thou art un-

certain whether he be thy father, or thy enemy, and knowest not but all his perfections may be employed against thee? or of Jesus Christ, when thou knowest not whether his blood hath purged thy soul; whether he will condemn or acquit thee in judgment; or whether he be the foundation of thy happiness, or a stone of stumbling to break thee, and grind thee to powder? . . . What comfort canst thou find in thy friends, and honors, and houses and lands, till thou knowest thou hast the love of God with them, and shalt have rest with him when thou leavest them? Offer a prisoner, before he knows his sentence, either music, or clothes, or preferment; what are they to him, till he knows he shall escape with his life? for, if he knows he must die the next day, it will be small comfort to die rich or honorable. Methinks it should be so with thee, till thou knowest thy eternal state. When thou liest down to take thy rest, methinks the uncertainty of thy salvation should

keep thee waking, or amaze thee in thy dreams, and trouble thy sleep. Doth it not grieve thee to see the people of God so comfortable in their way to glory, when thou hast no good hope of ever enjoying it thyself? How canst thou think of thy dying hour? Thou knowest it is near, and there is no avoiding it, nor any medicine found out that can prevent it. If thou shouldst die this day, (and who 'knows what a day may bring forth?') thou art not certain whether thou shalt go to heaven or hell. And canst thou be merry, till thou art got out of this dangerous state? What shift dost thou make to preserve thy heart from horror, when thou rememberest the great judgment-day, and everlasting flames? When thou hearest of it, dost thou not tremble as Felix? If the 'keepers shook, and became as dead men, when they saw the angel come and roll back the stone from Christ's sepulchre,' how canst thou think of living in hell with devils, till thou hast some well-grounded assurance that

thou shalt escape it? Thy bed is very soft, or thy heart is very hard, if thou canst sleep soundly in this uncertain case.

“If this general uncertainty of the world about their salvation were remediless, then must it be borne as other unavoidable miseries. But, alas! the common cause is willful negligence. The great means to conquer this uncertainty is self-examination, or the serious and diligent trying of a man’s heart and state by the rule of Scripture.”

Dear reader, do you possess an assurance of your salvation? Examine your heart impartially, prove it carefully by the standard of the Bible, and let your conscience answer this solemn question as in the sight of God! If you cannot answer it affirmatively, then resolve by the help of God to seek it, and do not rest satisfied until you have secured the *positive assurance* that you are a child of God, and an heir of eternal life and glory! Amen.

“Once on the raging seas I rode,
The storm was loud — the night was dark,
The ocean yawned — and rudely blowed
The wind that tossed my foundering bark;
Deep horror then my vitals froze,
Death-struck, I ceased the tide to stem;
When suddenly a star arose —
It was the Star of Bethlehem.

“It was my guide, my light, my all —
It bade my dark forebodings cease;
And through the storm and danger’s thrall,
It led me to the port of peace.
Now safely moored, my peril’s o’er,
I’ll sing, first in night’s diadem,
Forever and for evermore,
The Star, the Star of Bethlehem.”





CHAPTER VIII.

THE GOAL OF THE OLD WAY.

A PEACEFUL DEATH — DENOMINATIONAL TESTIMONIES — A GLORIOUS RESURRECTION — A PUBLIC RECOGNITION AT THE DAY OF JUDGMENT — ENTRANCE INTO ETERNAL LIFE AND GLORY.

THE “Old Way” is the only way to true happiness. It is a way of pleasantness and the path of peace. (*Prov. iii. 17.*) It is altogether lovely. (*S. Song v. 16.*) Whoever “enters” it (*John x.*), realizes substantial enjoyment in it in this life; for he possesses the peace of God which passeth all knowledge and understanding, and enjoys the blessed assurance in his soul that he is a child of heaven and an heir of eternal glory. He

is able, by living up to his privileges, to "rejoice evermore" in this way, (1 *Thess.* v. 16,) as "the Lord will withhold no good thing from them that walk uprightly," (*Ps.* lxxxiv. 11;) and "all things shall work together for good to them that love God," (*Rom.* viii. 28;) yea, "they shall be abundantly satisfied with the fatness of God's house; and he shall make them drink of the rivers of his pleasures." (*Ps.* xxxvi. 8.) And whoever continues in this way, progressing in the divine life, faithfully performing every Christian duty, shall not only enjoy divine fullness in this world, but shall ultimately gain infinite and inconceivable happiness in heaven; "for godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." (1 *Tim.* iv. 8.)

The "Old Way" leads to :

1. *A Peaceful Death.* As long as the believer has to sojourn on earth, in this "vale of tears," he will be subjected to all the various

ills and sufferings of this life. The highest degree of piety forms no exception in this respect. He must not only endure the sufferings of life common to all the human family, but must frequently suffer much additionally for Christ's sake. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 *Tim.* iii. 12.) The righteous must suffer much affliction, (*Ps.* xxxiv. 19,) and through much tribulation he must enter into the kingdom of heaven, (*Acts* xiv. 22;) but death shall terminate all his sufferings and trials forever; "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (2 *Cor.* iv. 17, 18.) However much the believer may have to endure and suffer on earth, he knows that "the sufferings of this present time are not

worthy to be compared with the glory which shall be revealed in us." (*Rom.* viii. 18.)

Death, it is true, is for the person, who is out of Christ, the king of terrors; but to the believer he is, in a certain sense, a welcome messenger and friend. While those who are not in the "Old Way," must sink in black despair, in the solemn hour of dissolution, the true believer, who is in it, can rejoice in his Saviour, and exclaim in the language of Job, "For I know that my Redeemer liveth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes behold, and not another," (*Job* xix. 25-27;) or in the language of the royal Singer of Israel: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me;" (*Ps.* xxiii. 4;) or in the language of the inspired Apostle: "For me to live is Christ, and to die is gain," "having a desire

to depart, and to be with Christ, which is far better." (*Phil.* i. 21-23.)

How sublime is the death of the true believer! What a contrast between his end and that of the impenitent and unregenerate! Whoever is in Christ, and remains in him, is safe, and will die a peaceful death, no matter wherever he may hold his ecclesiastical relations. Mr. Joseph Addison, one of the most eminent British writers, during his lingering illness, sent for a young nobleman of very irregular life and loose opinions, to attend him; and when the latter, with great tenderness, requested to receive his last injunctions, he told him, "I have sent for you that you may see how a Christian can die." Let us now look at the dying testimonies and peaceful deaths of a number of believers of different branches of the Christian Church.

I. EPISCOPAL CHURCH. Bishop Beveridge during his last sickness did not know any of his friends or connections. He was re-

peatedly asked by some of his most intimate friends, whether he knew them, but he could not recognize any one of them. Even his devoted companion asked him if he knew her, when he inquired, "Who are you?" Being told that she was his wife, he said he did not know her. "Well," said one of his friends, "Bishop Beveridge, do you know the Lord Jesus Christ?" he replied, reviving as if the name had produced upon him the influence of a charm, "Oh! yes, I have known Him these forty years; precious Saviour, he is my only hope."

II. MORAVIAN CHURCH. Count Zinsendorf, an eminent light of his denomination, said, shortly before his departure, to his son-in-law, "I shall now go to the Saviour. I am ready and resigned to the will of my Lord. He is satisfied with me," etc.

III. LUTHERAN CHURCH. P. Melancthon, the bosom-friend of Dr. Luther, during his last illness raised himself on his dying-

couch, and with holy joy exclaimed, "If God be for us, who can be against us?" When his friends inquired if anything ailed him, he answered, "Nothing ails me but heaven!"

IV. REFORMED CHURCH. J. Calvin, as his end was approaching, and he was visited by the Ministerium on his dying-bed, he addressed the preachers, among other things, as follows: "My brethren! be ye faithful and steadfast in your office after my death, etc. Love one another affectionately, then will the Lord bless your labors. My strength is departed, and I am waiting on my deliverance; it is sufficient for me that I live and die to Christ, who is my gain, both in life and in death."

V. PRESBYTERIAN CHURCH. M. Henry, the commentator, said on his death-bed, "A life spent in the service of God, and communion with him, is the most comfortable and pleasant life that one can live in the present world."

VI. BAPTIST CHURCH. When R. Hall

was asked in the midst of the most intense bodily sufferings, "Are you comfortable in your mind?" he immediately answered, "Very comfortable—very comfortable!" and exclaimed, "Come, Lord Jesus—Come—" He hesitated, as if incapable of bringing out the last word, when one of his daughters anticipated him by saying, "Quickly," on which he gave her a look of the most complacent delight; then closing his eyes, he fell sweetly asleep in the arms of his blessed Master.

VII. METHODIST CHURCH. R. Watson when near eternity exclaimed, "The atonement is the sinner's short way to God. On this rock I rest,—I feel it firm beneath my feet. Oh the precious blood of Christ! It is all mercy. I long to quit this little abode—gain the wide expanse of the skies—rise to nobler joys and see God."

VIII. UNITED BRETHREN IN CHRIST. The last words of Bishop W. Otterbein were, "Amen! Amen! it is finished. 'Lord, now

lettest thou thy servant depart in peace, according to thy word, for my eyes have seen thy salvation.' Jesus! Jesus! I die, but thou livest, and soon shall I live with thee—the conflict is over and past—I begin to feel an unspeakable fullness of love and peace divine—lay my head on my pillow and be still."

IX. EVANGELICAL ASSOCIATION. C. Hesser said to his weeping companion, a short time before he expired, "O dear wife, weep not for me, but repose confidence in God, he will provide for you. It is true I must be separated from you; but in heaven we shall meet again. We have two children there already, of which I am glad," etc. At another time he raised both his hands and said, "I am going to my God. O Jesus, come and convey me there!" After some more remarks of a similar nature he raised one of his hands again, and said, "Praise to the Lamb forever and ever," and he was no more.

A similar, or at least a truly peaceful death,

is the lot of every one who is in the "Old Way," and continues therein unto the end of his life. "Mark the perfect man, and behold the upright; for the end of that man is peace." (*Ps.* xxxvii. 37.) "He that shall endure unto the end, the same shall be saved." (*Matt.* xxiv. 13.) "Be thou faithful unto death, and I will give thee a crown of life." (*Rev.* ii. 10.)

Their death is attended by the ministration of angels. Those ministering spirits (*Heb.* i. 14) serve them in various capacities in their earthly pilgrimage, (*Ps.* xxxiv. 7; xci. 11,) but especially in the solemn hour of dissolution, when they convey them home to the mansions of eternal glory. (*Luke* xvi. 22.)

"How blest the righteous when he dies!
 When sinks a weary soul to rest!
 How mildly beam the closing eyes!
 How gently heaves th' expiring breast!

"A holy quiet reigns around,—
 A calm which life nor death destroys;
 And naught disturbs that peace profound
 Which his unfetter'd soul enjoys."

2. *A Glorious Resurrection.* Numerous objections are made against this doctrine. Science and Philosophy are called into requisition to demonstrate the utter impossibility of a resurrection of the body. It is foreign to my purpose to enter into critical discussions, or to answer cavils and objections against any doctrine, in this little work; it is sufficient for me, that the teachings of Divine Inspiration are unequivocal and clear on this subject. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (*Dan.* xii. 2; *Isa.* xxvi. 19.) "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (*John* v. 28, 29.)

The resurrection will be an event of fearful

importance and terrific signification, for the impenitent and unbelievers. Their souls shall be reunited with their bodies, in which all their wicked and ungodly deeds were perpetrated, in order to be judged according to the deserts of their works, by the Judge of all the earth. (2 *Cor.* v. 10.) For those, however, who are in Christ, it will be an event of inexpressible joy and glory. Their bodies, which have long reposed in the cold embrace of mother earth, some hundreds, and others thousands of years, shall come forth again. Their bodies, although the same as far as their corporeal identity and integrity is concerned, will not be the old, decrepit, imperfect, and sickly ones, which they formerly were in this mortal life; but will be entirely transformed, new, glorified, forever redeemed from every disease and imperfection, as St. Paul affirms, "We look for the Saviour; the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his own glorious body,

according to the workings whereby he is able even to subdue all things unto himself." (*Phil.* iii. 20, 21.) Yea,

"Their flesh shall slumber in the ground,
Till the last trumpet's joyful sound,
Then burst their chains with sweet surprise,
And in their Saviour's image rise."

When this, in the pages of Sacred Writ clearly indicated, and frequently designated epoch, shall arrive, in the gradual development of the plan of human redemption, first then, will believers be *perfectly* redeemed, not only from all defilement of sin, which must occur in this life, but from all the effects and consequences of sin, in body and soul, in eternity; first then, will they be capable of enjoying the full measure of happiness and glory, which God has prepared for all that love him; first then, will they be able to wave the banner of complete victory over their combined enemies, and shout triumphantly, "O death where is thy sting? O grave where

is thy victory? But thanks be unto God which giveth us the victory through our Lord Jesus Christ." (1 *Cor.* xv. 55-57.)

3. *A Public Recognition at the Day of Judgment.* Believers will also appear at the judgment-seat of Christ. "For we must *all* appear before the judgment-seat of Christ." (2 *Cor.* v. 10.) They will not appear there, however, to be judged in the same sense as the wicked and ungodly; but rather to receive a public recognition from their Lord and Master in the character of a Judge. This recognition will transpire publicly in the presence of God, the holy angels, the devils, and all mankind. Jesus will not forget one, not even the least, of his followers. He will recognize them all, and confess them before his heavenly Father, saying, "These are the price of my blood; they were not ashamed of me and of my words, (*Mark* viii. 38;) they confessed me on every occasion before friend and foe; they denied themselves of every sinful gratification;

they renounced the world with all its pomp and glory; they bore their cross, endured reproach, suffered persecution, and accounted their own lives not precious for my name's sake; some of them even sealed their profession of my name by their own blood, and were faithful to my cause, notwithstanding every opposition, unto the end of their lives. They received my word; kept my commandments; washed their robes and made them white in my blood; and in my blood have they overcome and achieved the victory. They are my elect; they are worthy; their names stand recorded in Heaven, in the Book of Life." (*Luke* x. 20; *Phil.* iv. 3.) What a dignity and inexpressible honor, to be thus recognized and confessed by the King of kings, and Lord of lords in that great and eventful day! He will also recognize their good works by an approving plaudit. The least good act, which, perhaps, may have been forgotten by the believers themselves, shall

not remain concealed there; for *every* thing shall be revealed in that day, not only the evil of the ungodly, but also the good deeds of the righteous; “for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” (*Ecc. xii. 14.*) The Judge will say unto them, “I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.” The believers — who do not glory in their good works, but who performed all with an eye single to the glory of God — will be perfectly overwhelmed, and will reply to this commendation, “Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee?” Then will the righteous

Judge say unto them, "Verily I say unto you, Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me," (*Matt.* xxv. 37-40;) and, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee a ruler over many things." (*Matt.* xxv. 21.)

4. *Entrance into Eternal Life and Glory.*

The collective host of believers will stand at the right hand of the Judge, not *one* will be missing. After they have been recognized and confessed before God, angels, devils, and man, then "an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (*2 Pet.* i. 11.)

What a glorious spectacle will that event be! I imagine I can behold the congregated multitude before the judgment-seat. The ancient patriarchs, the devoted prophets, the Lord's apostles, the illustrious martyrs, and the believers of all ages and of every nation and

section of the globe are there. What a multitude! They are all attired in spotless robes; for they have washed them, and made them white in the blood of the Lamb. They are waiting with intense expectation to receive the invitation to enter into the Kingdom of Glory. The deepest silence and solemnity prevail all around. At last, the long expected and welcome moment arrives when they shall take possession of the Heavenly Inheritance. The Judge arises in awful majesty, yet in friendly tones of welcome he addresses the elect, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (*Matt.* xxv. 34.) "Every word," says Baxter, "is full of life and joy. *Come*—this is the holding forth of the golden sceptre, to warrant their approach unto this glory. Come now as near as you will; for the enmity is utterly abolished. This is not such a *Come* as they were wont to hear,—'Come take up the cross and follow me.'

Though that was sweet, yet this much more. *Ye blessed* — blessed indeed, when that mouth shall so pronounce them! For though the world hath accounted them accursed, and they have been ready to account themselves so; yet certainly those that he blesseth are blessed; and those whom he curseth, only, are cursed, and his blessing cannot be reversed. *Of my Father* — blessed in the Father's love, as well as in the Son's, for they are one. The Father hath testified his love in their election, donation to Christ, sending of Christ, and accepting his ransom, as the Son hath also testified his. *Inherit* — no longer bondmen, nor servants only, nor children under age, who differ not in possession, but only in title, from servants; but now they are heirs of the kingdom, and joint heirs with Christ. *The kingdom* — no less than the kingdom! Indeed, to be King of kings, and Lord of lords, is our Lord's own proper title; but to be kings, and reign with him is theirs. The enjoyment of this

kingdom is as the light of the sun ; each has the whole, and the rest never the less. *Prepared for you* — God is the Alpha, as well as the Omega of their blessedness. Eternal love hath laid the foundation. He prepared the kingdom for them, and then prepared them for the kingdom. . . . *From the foundation of the world* — not only from the promise after Adam's fall, but from eternity."

Upon this blessed invitation the countless multitude begins to move toward the City of the Great King. Angelic hosts, making celestial music, surround and accompany them to New Jerusalem. Methinks I hear the angels sing:

“ They come, they come, the blood-washed band
From doubt, and pain, and woe ;
They come to share these heavenly courts
Where sorrow is no more.
Here not a cloud shall shade their brows —
Their eyes ne'er shed a tear ;
No anxious doubts can pain them now, —
No sorrowing hearts are here.

"They come, they come! long severed ones
 Are all united now;
 They come with wreaths of gladness twined
 Around each beaming brow.
 They come with rapturous songs of joy,
 Free from all sin and gloom;
 Free from the ills and toils of life;
 They come with gladness home."

How dignified and majestic the procession!
 The pearly gates on "golden hinges turning,"
 open on the command of God, and the glory
 of the celestial world illuminates their path-
 way. Hark! do you hear the triumphant
 acclamations? The redeemed of the Lord are
 coming with shoutings, everlasting joy is upon
 their heads, (*Isa.* xxxv. 10,) their mouths are
 filled with laughter, and their tongues with
 singing, saying, "The Lord hath done great
 things for us, whereof we are glad," (*Ps.*
 cxxvi. 2, 3.) They approach the city nearer
 and nearer. Finally—*finally* they stand at
 the entrance. A shout of triumph, like the
 voice of great thunders, and the rushing of
 many waters, arises from the ransomed host,

and rolls toward the Throne of the great I AM. The whole canopy of heaven reverberates with the praises of the blood-washed throng. The city is now in full view before them. The building of the wall is of jasper, and the city is of pure gold, like unto clear glass, and is garnished with all manner of precious stones, with jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, and amethyst. The gates are of pearls, and the streets of pure gold, as if it were transparent glass. The city has no need of the sun or moon to shine in it, for the glory of God illuminates it, and the Lamb is the light thereof. (*Rev.* xxi. 18-23.) They enter. Behold, now they stand in the immediate presence of Jehovah's dazzling throne. They shine brighter than the meridian sun. They receive palms of victory and crowns of glory, and also golden harps to praise the Lord. All the angelic hosts salute them with shouts of hearty wel-

come. Now, with glorified voices they make celestial music, and raise the grand Hymn of Salvation, and with a full, fervent, and universal chorus, sing, "Salvation to our God, which sitteth upon the throne, and unto the Lamb," (*Rev.* vii. 10;) and, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father; to him be glory and dominion forever and ever! Amen." (*Rev.* i. 5, 6.) The holy angels, their everlasting associates, cannot unite in singing the song of salvation; but they will respond, however, in full chorus, saying, "Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen." (*Rev.* vii. 12.)

Oh, in what a glorious place, and in what a blessed society are believers there!

"There saints of all ages in harmony meet,
Their Saviour and brethren transported to greet,
While anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

How unutterably happy are they now, full of glory and of God! Once they were poor and wretched, the children of wrath and the devil by nature, but now honored and respected by God and his holy angels in eternity; once they were full of suffering and tears, but now they are filled with ecstatic joy and happiness! "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes," (*Rev.* vii. 14-17;) "and there shall be no more death, neither sorrow, nor crying,

neither shall there be any more pain; for the former things are passed away." (*Rev.* xxi. 4.)

This is the glorious goal of the "Old Way." To this exalted destiny does the redemption through Jesus Christ lead man. Who would not wish to attain this happy lot? To dwell in the presence of God, where there is fullness of joy, and pleasures for evermore? This privilege is within the reach of all. No one need be excluded from the mansions of eternal glory. All who enter, and walk in the "Old Way," will reach safely there. May God grant that the reader and writer may ultimately be so fortunate and happy as to be numbered amongst that glorious company, which will find admittance into the everlasting kingdom of our Lord and Saviour Jesus Christ! Amen.

"What a city! what a glory!
Far beyond the brightest story,
Of the ages old and hoary;
Ah, 'tis heaven at last!

“Softest voices, silver-pealing,
Freshest fragrance, spirit-healing,
Happy hymns around them stealing;
Ah, 'tis heaven at last!

“Sin for ever left behind them,
Earthly visions no more blind them,
Fleshly fetters cease to bind them;
Ah, 'tis heaven at last!

“Now, beneath them all the grieving,
All the wounded spirit's heaving,
All the woe of hopes deceiving;
Ah, 'tis heaven at last!

“Not a broken blossom yonder,
Not a link can snap asunder,
Stay'd the tempest, sheathed the thunder;
Ah, 'tis heaven at last!

“Not a tear-drop ever falleth,
Not a pleasure ever palleth,
Song to song for ever calleth;
Ah, 'tis heaven at last!

“Christ himself the living splendor,
Christ the sunlight mild and tender;
Praises to the Lamb they render;
Ah, 'tis heaven at last!

“Now at length the veil is rended,
Now their pilgrimage is ended,
And the saints their thrones ascended;
Ah, 'tis heaven at last!

“Broken death's dread bands that bound them,
Life and victory around them;
Christ, the King, himself hath crowned them;
Ah, 'tis heaven at last!”





CHAPTER IX.

CONCLUSION.

FAREWELL ADDRESS TO THE READER.

DEAR reader, I must now bid you farewell. Permit me, therefore, in conclusion, to address a few words of exhortation to you. I take for granted, that you have read this book carefully and impartially, with a sincere desire to discover the truth, and to ascertain your duty in spiritual matters. I entertain no doubt, it is your earnest desire to be saved, to enter into the mansions of eternal glory. Such a desire is reasonable, and highly proper, but is not sufficient in itself to secure the privilege. Balaam, the false prophet, cherished the same desire and expressed it in the following language,

“Let me die the death of the righteous, and let my last end be like his!” (*Num.* xxiii. 10,) and yet, notwithstanding, died a miserable death. (*Num.* xxxi. 8, 16.)

You have observed clearly, that there is only *one* way that leads to eternal life, and if you would be saved, you must submit to its conditions. The conditions of this way, I have endeavored, according to the best of my ability, to explain and illustrate. I presume you did not misapprehend me. I did not attempt to bring any new doctrine to your notice; but simply to instruct you in the *good* and *pure old* Bible truths. In order to be saved, you need nothing new. Let no one deceive you in this important matter. Beware of the deceptions of wicked men and false prophets, who may come to you in “sheep’s clothing,” (*Matt.* vii. 15,) and proclaim another way. Jesus Christ is the only Way of Salvation, and you must abandon every other. If there are various ecclesiastical organizations, yet all

the truly orthodox teach, notwithstanding, their different views, and forms in external things, only *one* and the *same* way. It will not contribute anything to your salvation, that you are united with any branch of the Church of God. It is praiseworthy, and in my opinion a duty, to belong to a branch of the Church; but the best religious organization in existence cannot save you, or any one else. The Catholic, Episcopalian, Moravian, Lutheran, Reformed, Presbyterian, Congregationalist, Mennonite, Baptist, Methodist, or whatever the denominational name may be, must be saved in the same way, and upon the same conditions: for verily God has ordained no other. Put not your trust in the external forms and ceremonies of the Church: because, neither Baptism, the Lord's Supper, going to Church, giving of alms, morality, nor all supposed good works, can secure you a title to Heaven. Do not flatter yourself for a moment to be a Christian, to be in the "Old

Way ;” as long as you have not truly repented of all your sins ; as long as you do not believe with all your heart in Christ ; and as long as you have not experienced a genuine work of grace in your soul. As long as you know nothing by personal experience of the *remission of sins, peace with God, the adoption of sons, fellowship with the Father, and growth in the Divine life*, you have not a shadow of a claim to eternal glory. Examine, therefore, carefully and prayerfully, the ground upon which you found the hope of your salvation. Build not upon a sandy foundation, but on solid ground, on a rock, so that when the rain descends, the floods come, and the winds blow, and beat upon the house, that it cannot be destroyed. (*Matt.* vii. 24-27.)

Oh beloved friend, may your salvation be of paramount importance to you. May nothing in this life so deeply concern you as your eternal welfare ! Interest yourself about the “one thing needful,” (*Luke* x. 42;) seek

first, by day and night, the kingdom of God and his righteousness, (*Matt.* vi. 33;) make your peace with your Maker, (*2 Cor.* v. 20,) yea, make your calling and election sure, (*2 Pet.* i. 10.) If you meet with opposition, do not be discouraged. Break loose from the bewitching enticements and deceptive allurements of the world, which have been the ruin of so many. What would it benefit you, if you should gain the whole world with all its pleasures and vanities, honors, riches, and glory, if thereby you should lose your soul; for if it is once lost, it is irrecoverably lost. (*Matt.* xvi. 26.) Hear the dying words of a Saracenic caliph. In the days of his health he possessed all his heart could desire; but when he was prostrated upon a bed of sickness, which proved to be his dying-bed, he was miserable and unhappy. He was exceedingly sorry to give up his treasures. He commanded that his army, court, and all his treasures should pass before him. When he

had looked upon all, he exclaimed, "How is it possible, that a power so formidable as mine, is not able to alleviate the weight of my disorder a single grain, or to prolong my life only a moment!" He concluded his reflections by the following important observation: "Unhappy is that individual who consumes his time in accumulating those things which he must soon leave, and does not make that Being in whom all things are found, the principal object of his meditations." Saladin the Great, after he had subdued Egypt, passed the Euphrates, retaken Jerusalem, and performed other great exploits, just before he died, called the herald who had carried his banner before him in all his battles, and commanded him to fasten to the top of a lance the shroud in which he was soon to be buried. "Go!" said he, "carry the lance, unfurl the banner, and, while you lift it up, proclaim, 'This is all that remains of the glory of Saladin the Great!'"

Truthfully may the poet say,

“The world is poor from shore to shore,
And like a baseless vision;
Its lofty domes and brilliant ore,
And gems and crowns are vain and poor,
There’s nothing sure but Heaven.”

Everything “that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever.” (1 *John* ii. 16, 17.)

Oh, dear friend, be not satisfied with the mere profession and form of religion, rest not until you have found the substance, until you possess a *positive assurance* and *undoubted certainty* that you are “in Christ,” that you are pardoned, that you are a child of God and an heir of eternal life and glory. To attain this is your high and exalted privilege, and without enjoying it, you cannot be truly happy in this life, much less be saved in the world to

come. In Jesus, the "Old Way," you can find everything, pardon, peace, rest, holiness, assurance, life, and happiness. There is absolutely no necessity in this most important of all concerns, your soul's salvation, to grope about in darkness, and to torment yourself all the days of your life with doubts and fears. Oh, no; ample provision has been made for every soul. The Saviour declares, "I am come that they might have life, and that they might have it more abundantly." (*John* x. 11.)

Oh, beloved friend, purchased by the most precious blood of Jesus, will you continue to stray longer in the wilderness of the world, in solitary ways of delusive hopes, hungering and thirsting and your soul fainting, when you can find peace and plenty in the "Old Way"? You can obtain "wine and milk without money and without price," so that your "soul can delight itself in fatness." "With joy shall ye draw waters out of the wells of salvation." (*Isa.* xii. 3.) Delay not

a single moment to choose the "Old Way," to come to Jesus. "To-day if ye hear his voice, harden not your heart." (*Heb. iv. 7.*) "Behold, *now* is the accepted time; behold, *now* is the day of salvation." (*2 Cor. vi. 2.*)

Submit unconditionally to your Saviour's demands, obey his doctrine, and follow his example. He is the "light of the world," and if you will faithfully follow him, you shall no longer walk in darkness, but you will have the light of life, (*John 8. 12.*) and ultimately inherit the kingdom of eternal glory, for he says, "I am the door, by me if any man enter in, he shall be saved." (*John x. 9.*)

Let me urge it upon you, then, dear friend, before you lay aside this unpretending volume, to go into your secret closet, and there upon your knees resolve to enter upon the "Old Way." Oh, do not hesitate in this matter; but, in the fear of God, commence at once. To-morrow it may be too late. For your assistance, I will here subjoin a prayer, which, I sincerely hope,

may be the language of your heart. May the God of all grace, and Giver of every good and perfect gift, be merciful unto you, open the eyes of your understanding, give you repentance unto life, faith in Jesus, full salvation, and ultimately save you with all the blood-washed throng in Heaven, is my prayer for Christ's sake! Amen.

PRAYER.

Eternal and ever blessed Father! Thou art good, and Thou doest good. Thou hast revealed Thyself as nigh unto all that call upon Thee, to all that call upon Thee in truth. Thou art the Giver of every good and perfect gift. I acknowledge my dependence upon Thee. I have erred and strayed from Thy ways, and am wandering in the ways of sin and unrighteousness. I have wearied Thy patience, I have abused Thy goodness, I have trampled upon Thy authority, and have said within my heart, I desire not

the knowledge of Thy ways. I am unworthy of Thy notice, and have rendered myself justly obnoxious to the curse of Thy holy law; and if Thou wouldst deal with me according to my manifold transgressions and just deserts, Thou wouldst have abundant reasons to cut me off and consign me over to eternal perdition. I acknowledge that I have grievously sinned in Thy sight, that I have forfeited all favor to Thy regard, and am not only unworthy, but in the highest degree guilty. I lie at Thy mercy; if Thou pity me not, I am undone — I must perish forever.

O Thou Most High, I sincerely desire to become acquainted with the Way of Salvation. I am ignorant in spiritual matters; my mind and understanding are darkened by sin. Open my eyes that I may behold the wonders of Thy law. What I know not teach Thou me; guide me into all truth. May I see divine things in a divine light, that, while they inform my judgment, I may be willing to con-

secrete my whole life to the service and glory of God.

O blessed Father, I would thank Thee for Thy long-suffering toward me. Thy thoughts toward me have been thoughts of peace, and not of evil. Thou didst remember and hadst compassion upon me in my low estate. In the midst of deserved wrath, Thou didst remember mercy. I praise Thee for the gift of Thy dear Son, who is the propitiation for the sins of the whole world, and through whom only a present and eternal salvation can be realized. O Lord, I do solemnly resolve this day, this *very* hour, to renounce every sin, everything contrary to Thy righteous and holy will; *every false way*—and henceforth and forever to walk only in Christ, who is the WAY, the LIFE, and the TRUTH. I present myself before Thee with the deepest humiliation and abasement of soul, and repent in dust and ashes. O merciful God, for Jesus' sake, pardon my numerous and heinous

transgressions. Enable me to believe in the Lord Jesus Christ with all my heart. May I find in Him wisdom, righteousness, sanctification, and redemption. As my Prophet, may I receive his instructions. As my High-Priest, may I rely on his sacrifice and intercession. As my King, may I submit to his authority and obey his laws. As my Example, may I imitate him. As my Way, the only Way of Salvation, may I walk in him, keep his commandments; and whatsoever I do in word, or in deed, may I do all in the name of the Lord Jesus. I would live entirely to Thee and for Thy glory. I desire to serve Thee with every power and faculty of my soul. I would now, this very moment, make a full and unconditional surrender to Thee of everything I am and possess. Hear Thou, O God of Heaven, and record it in the book of Thy remembrance, that I now receive Jesus Christ, thine only-begotten Son, and Him alone, as my all-sufficient Saviour, wholly

trusting in his merits for salvation, and that I am henceforth thine, exclusively, entirely thine, and thine for ever ! Amen.

“’Tis done, the great transaction’s done ;
I am my Lord’s, and he is mine ;
He drew me, and I followed on,
Charmed to confess the voice divine.

“Now rest, my long-divided heart ;
Fixed on this blissful centre, rest ;
Nor ever from my Lord depart :
With him of every good possessed.

“High Heaven, that heard the solemn vow,
That vow renewed shall daily hear,
Till in life’s latest hour I bow,
And bless in death a bond so dear.”





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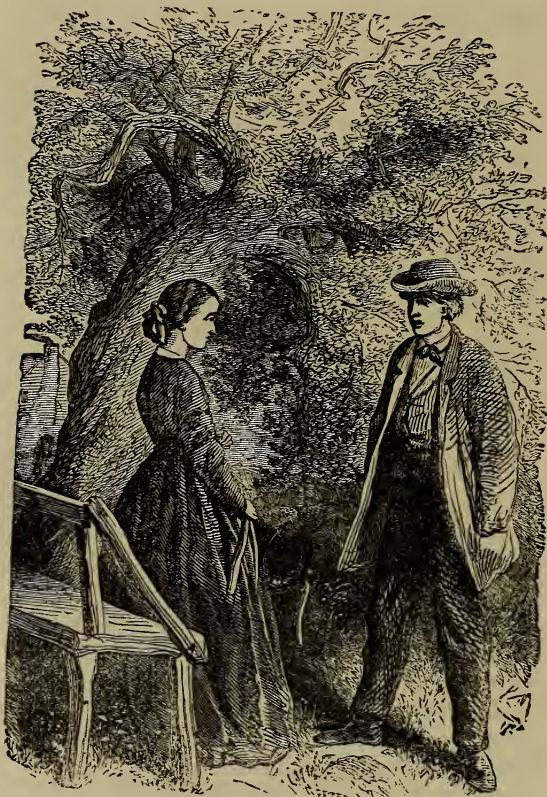
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